Shepherds

JULY-AUGUST
1949

JULY-AUGUST

This issue serves for two months, even as the July-August issue was a combination one last summer. For the other months of the year SHEPHERDS will come to you regularly as a monthly, even as in the past.

Those who receive SHEPHERDS by subscription will have their subscriptions extended an extra month and thus will receive twelve issues, as originally intended.

SEPTEMBER—A SPECIAL ISSUE

The September issue will reach you by August 15 (possibly before) and it will be one that we desire no one to miss. It will be a pictorial issue on the United Evangelistic Advance that is being launched by most of the major denominations of Protestantism beginning with World-Wide Communion Sunday on October 2.

It will contain information, suggestions, and announcements of materials for the launching of a great "See You in Church Sunday" loyalty campaign in late September, World-Wide Communion helps and opportunities, and will present practical information that every pastor will want his evangelistic leaders and his Committee on Membership and Evangelism to have.

COMMITTEE ON MEMBERSHIP AND EVANGELISM

Bishops, District Superintendents, Pastors, Conference and District Secretaries of Evangelism, and the General Board of Evangelism—all have said that SHEPHERDS ought to be in the hands of every member of the local church Committee on Membership and Evangelism. More and more churches are realizing this, and are sending in subscriptions, paid for out of church funds, for the members of this important committee.

Special efforts will be made, beginning with the September and October issues, to make SHEPHERDS contain just the kind of information and inspiration that pastors want their evangelistic leaders and membership committee to have, looking toward a real advance through evangelism in the local church.

IF ON VACATION

We suggest if you are to be on vacation during August, that you make certain that the September issue of SHEPHERDS be safeguarded in your absence and preserved for your attention immediately upon your return. It will be that important. No other issue during the entire year will be more vital to the ongoing work of your church. No other issue will be more helpful to your Committee on Membership and Evangelism, for it will cover the strategic month of September in the church calendar and program.

"CHAIRMAN ON FIRE"

A letter tells us that as a result of SHEPHERDS being sent by the Memphis Conference Board of Evangelism to all chairmen of the Conference of Membership and Evangelism in the local church, a pastor testifies that the very first copy "set his chairman on fire." This chairman has been to see the pastor and has suggested several things that they must begin doing in their church. Needless to say the pastor was delighted. We think that SHEPHERDS will aid any church and "fire" the zeal and enthusiasm of laymen in any church during the next twelve months.

OUR HEARTS ARE GLAD

So many good reports have come in, telling of large numbers won to Christ and received into the Church during the Easter season and immediately following it, that our hearts rejoice. We share some of these reports with you throughout this magazine. More reports could be given, were space available.

These reports are from every section of the Church, and are sufficiently numerous to cause us to believe that any church, any pastor, and any committee on Membership and Evangelism who really have the desire to win persons, and are willing to do the work, can do so.

The Hutchinson (Kansas) District in the very heart of the nation, under the leadership of J. S. Ploughe, has had remarkable success. For example:

At Lyons the First Methodist Church with L. A. Smith as pastor received 84 new members on Easter Sunday in addition to 25 previously received;

Trinity Church in Hutchinson with A. W. Murray as pastor has received 225 members this Conference year;

At Geneseo, under the leadership of the pastor, Henry Dorsey, the church which had only 87 members received 53 new members, chiefly the result of four nights of visitation led by the District Superintendent. In the four nights 12 men and two women visited 61 prospects and received 40 decisions. Before the visitation 13 persons had already been reached for church membership. This was before Easter. The enthusiasm and the results at Geneseo have been "snowballing" since Easter.

All three of these churches have more than reached the "1 for 17" on confession of faith.

A remarkable article about Geneseo written by the District Superintendent will appear in an early edition of SHEPHERDS.

Many other good things are in store for Pastors and Committees on Membership and Evangelism, in SHEPHERDS, which we hope to make better and better.

SHEPHERDS

July-August, 1949

Vol. 3—No. 10

Geo. H. Jones, *Editor*

D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue.
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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Printed in U. S. A.

THE SECRET OF STRENGTH

A Practical Message to Ministers

John Wilmot Mahood
Founder, London Bible Institute

Speaking through the prophet Isaiah, God said, "In quietness and confidence shall be your strength." He was not thus condemning enthusiasm. Real enthusiasm is one thing; mere noise quite another. Real enthusiasm is a fruitage of strength of life; mere noise an indication of weakness. John Wesley was wise enough to distinguish between the two when he exhorted his preachers to beware of screaming. And it was significant to me when from John Wesley's old pulpit in City Road, some years ago, I heard the preacher announce for his text, "In quietness and confidence shall be your strength." Wesley knew very well that the secret of spiritual power and spiritual efficiency was in that holy waiting before God which begets strength through confidence.

In these days, who needs this exhortation more than the men who are called of God to this sacred work of the ministry? There never was a time when more was expected of the minister than today. The time is crucial. Yet is it not true that the great temptation facing the average pastor is to neglect his own spiritual life and growth? To be equal to the opportunities and requirements of this day one must often stop to invoice his own spiritual assets. It *is* true that at times each of us must literally leave father and mother and wife and children, and be much alone with God if we would be mighty in spiritual power, and move the multitudes to Christ. Too often we allow the press of pastoral cares, and sometimes the trivialities of social life to crowd out the time for spiritual refreshing. John Galsworthy tells about a man in Persia who, while entering his courtyard, heard a sigh behind him, and looking around saw his own spirit apparently breathing its last. "The little dry white thing was opening its mouth like an oyster trying to breathe." "What is it?" said the man. "You don't seem well." The spirit answering said, "Oh it's all right; don't distress yourself! I've just been crowded out; that's all!" In these busy days it is so easy to crowd out or choke the spirit's sense of God.

May I suggest three things absolutely necessary to maintain a strong ministry, whether in the pulpit, the mission field, the Sunday school, or in work among young people:

1. **Keep fresh in body.** All men and women who sincerely enter Christian service, and who wish to be at their best, must keep fresh physically. One secret of good preaching or teaching is buoyant feeling; and we cannot have this with a tired or abused body. Herbert Spencer said, "He that with men is a success must begin by being a first-class animal." Most of us allow our bodies to grow old all too soon through lack of healthful recreation. How did Gladstone keep fit for his long strenuous years in parliament? By insisting on having time to freshen his physical life by chopping down trees in his forest. Now that might not be recreation for you and me, but I believe every minister and Christian worker should have some daily physical renewal. However, what is recreation for one might not be for another.

> "The people do not want promoters or church managers or lecturers, but men who have kept alive mentally, and preach the Word of God powerfully and effectively. . . .
>
> "The effective preacher must think God's thoughts after Him, and to do this he must keep fresh. . . ."

In a volume called *Who's Who in Methodism,* published in England some years ago there is given each man's recreation or hobby. I have been interested to read the varieties of recreation given here by some ministers; such as writing poetry, growing flowers, playing golf or tennis or baseball, motoring, keeping bees, walking, raising chickens, etc. One man gave as his recreation, "reading annual conference minutes." Well, whatever rests the mind and puts us in better physical condition for the Master's work may be called recreation. But daily exercise, and attention to diet, and a cheerful spirit that refuses to worry, will always increase spiritual efficiency.

2. **Keep fresh in mind.** Dr. Carl Doney says that a man has a right to retire when his body is used up, but it is a shame to be retired for not using his mind. When asked the reason for so many short pastorates, Henry Ward Beecher said that it was an evidence of God's mercy for longsuffering congregations. It is said of a certain preacher that in his sermons he could go down deeper, and stay down longer, and come up drier than any preacher ever known.

A pastor had spent his vacations in the same northern resort so many years that he knew well many of the natives. On one vacation a certain vender of vegetables did not appear as usual at the preacher's door. The parson went out to find him, and was told that the poor fellow had had a stroke, leaving his mind weak. "How are you?" asked the preacher. "Oh pretty well, though I have rheumatism off and on. Of course I've lost my mind, but I don't seem to miss it much." I have listened to some sermons, and have read some sermons, when it has seemed to me that the preacher had lost his mental freshness, and did not seem to miss it much. Such men were vividly described by Henry Ward Beecher who, when told he should see the new alcove for sermons in Princeton library, said, "Well, if there is ever another flood I'll know where there is one dry spot."

In recent years we have had so many cold reasoners and ethical essayists in the pulpit that it is no wonder the Holy Spirit has been crowded out of much present-day preaching. The people do not want promoters or church managers or lecturers, but men who have kept alive mentally, and who preach the Word of God powerfully and effectively. Two women were heard talking about what the Annual Conference was. One said it is where the preachers

meet once a year and exchange sermons all around. "Well," said the other, "I don't understand why our preacher always gets the worst of the bargain." The effective preacher must think God's thoughts after Him, and to do this he must keep fresh in mind.

3. **Keep fresh in faith.** And shall we say that the greatest of these is faith. For neither vigorous health nor keenness of mind can be at their best in Christian work without soundness of faith. And what a healthy body and keenness of mind can *not* do, a child-like faith in the great truths of the Bible *can* do: "This is the victory that overcometh the world, even our faith." "Who through faith subdued kingdoms." And for this faith we are exhorted to earnestly contend. It is a settled faith in the great truths of revelation, and time for meditation on these truths, that gives largeness of life and effectiveness to every Christian worker.

What is the foundation for our faith? Paul expresses it vividly in his second Corinthian letter: "God in Christ reconciling the world unto Himself." What God does and says stands. His character is unchangeable. His Word is the ultimate truth. During Mr. Moody's campaign in England some newsmen were invited to meet him and ask questions. One asked, "Would it not be well for you to *print* your views that we might know them?" Moody replied, "They are already in print. You will find them in the fifty-third chapter of Isaiah." The message of that chapter is the very heart of the gospel. That message, with a profound faith in the supernatural truths of the Word of God, will save us from a barren ministry. For from the first days of world history to the wonders of the last things described in the Book of Revelation, the redemptive and supernatural are everywhere. And no man can expect to be God's mouthpiece who does not accept and believe and keep fresh in his heart and life these truths. This faith insures success in every form of Christian work, but its decline spells defeat.

Many years ago I sat in the home of a dear friend in Greencastle, Indiana. I had spoken that night at the conference session and given an opportunity at the close for decisions for Christ, and many came to make their decision. Entertained with me in that home was the pastor of one of the largest churches in Indiana. After the service we sat at the table eating a lunch, and this pastor said, "I would give half my salary for this coming year if I could see in my church next Sunday what I saw tonight. There was a time when I saw it. Thirteen or fourteen years ago I expected it and saw it. But I seem to have lost the confidence of faith." And the tears were in his eyes as he said it. That is the tragedy in many a Christian worker's life. The confidence of faith has been lost. *"In quietness and confidence shall be your strength."*

BOOK ON THE HOLY SPIRIT

Dr. J. W. Mahood, author of this article, "The Secret of Strength," is the author of a recent book on the Holy Spirit. The book is entitled *Never Alone* and is printed by The Christopher Publishing House of Boston. It contains 120 pages and sells for $2.00. Your own branch of The Methodist Publishing House will be glad to order it for you. Dr. Mahood is a retired member of the North Iowa Conference.

This volume is a practical study of the ministry of the Holy Spirit. It is not a theological discussion, but has to do with the Holy Spirit in the personal daily experience of the lives of Christians. We are inclined to believe with Oswald J. Smith, in the introduction to the book, that in "these days of cold conservatism and extreme fanaticism, it is refreshing to get a book that emphasizes the work of the Holy Spirit, both sane and spiritual."

Pastors and members of the Committee on Membership and Evangelism cannot afford to neglect reading *Shepherds* Magazine.

Shepherds is a monthly journal of Evangelism, published by "Tidings" for the General Board of Evangelism in the interests of a well-rounded program of evangelism in the local church.

Members of the Committee on Membership and Evangelism in the local church should receive *Shepherds* as essential tools for their work. Seven subscriptions for ten dollars. The local church should furnish these subscriptions.

Shepherds is unique and is filled with workable ideas, and information about usable tracts, booklets, and other printed materials.

Shepherds is information, suggestion and inspiration for Evangelism. Let it serve YOU.

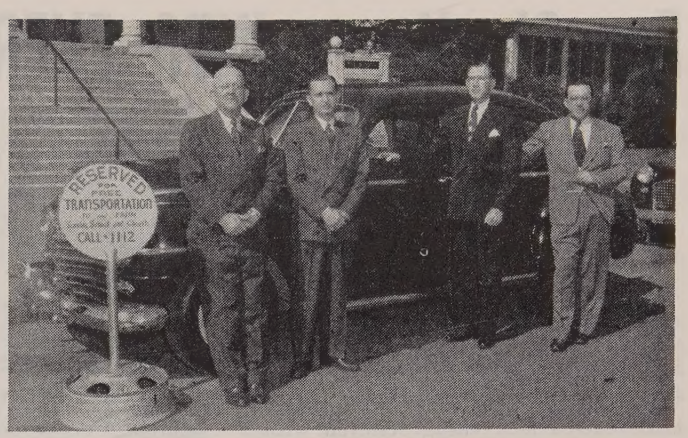
SHEPHERDS
To District Lay Leaders
VIRGINIA CONFERENCE

Enclosed is check for $20 drawn by the treasurer of our Conference Board of Evangelism. By order of our Board, we are sending a year's subscription of SHEPHERDS to the District Lay Leaders of our Conference. The list of fourteen lay leaders is enclosed.

Some months ago I sent in the order for 14 subscriptions of SHEPHERDS for our local Church here at Monumental. Each member of the Committee on Evangelism and the chairman of other important committees in the Church are now receiving SHEPHERDS. We feel that it is doing much to help in the program of lay evangelism in our Church.

—*A. E. Acey,* Conference Secretary of Evangelism, Pastor, Monumental Methodist Church, Portsmouth, Virginia.

Laymen Provide FREE "TAXI" SERVICE and ORGANIZE NEW CHURCHES at West Monroe, Louisiana



The Men's Bible Class of the First Methodist Church of West Monroe, Louisiana, operates a free taxi service to provide transportation for those who would like to attend church, but have no way to come. Several groups of men alternate in serving as taxi drivers under the leadership of one of the men, Charles Chisholm, who is chairman of the Transportation Committee.

This free taxi service is advertised in the local paper. Anyone who needs transportation to the church is requested to call the church office during the week and request the service on Sunday. This free transportation service begins at 9:00 o'clock on Sunday morning and brings people to Sunday school and to the morning worship service, and it begins at 6:30 o'clock Sunday evening to bring persons to the evening worship service. But Sunday is not the only day in which this free taxi service exists. It is available also on Wednesday evening to bring people to the midweek prayer meeting service.

This service has enabled a number of people to come to the church who otherwise could not, or would not, have come. It has enabled persons who were irregular in their church attendance to take a new start in church interest and attendance. The men who serve as the "taxi drivers" and provide this free "taxi" service have been abe to secure several members by transfer of certificate and have been directly responsible for at least one being received on profession of faith, according to R. H. Staples, the pastor. This free transportation service has blessed the men themselves, in that it has given them something to do for the church and has caused them to take new interest in church and church attendance. Just from their viewpoint, it has been well worth while, giving them experience in winning persons to greater loyalty to Christ and the church.

The church bulletin each Sunday announces the names of the men who are to serve the next as taxi drivers.

MEN'S CLUB SPONSORS NEW CHURCHES

In 1947 a Methodist Men's Club was organized with about 40 members at the First Methodist Church, West Monroe, Louisiana. Almost immediately this club chose as a project the building of a new church in the Brownville section of the city—a large industrial section around the paper mill.

The men took one Sunday afternoon and made a survey of the section. Then they secured a lot for the church and set up a tent which was provided by one of their number. After this, they secured a preacher for a revival and sponsored a ten day's meeting under the tent. Then, in co-operation with the district superintendent and the proper leaders, they sponsored the official organization of the church.

Today this church has more than 100 members, and under the leadership of Tillman Brown, its pastor, is carrying on a full program of church activities. The congregation has a nice brick church in which to worship and also a well-furnished parsonage for the pastor.

Another Church

This same group of laymen in the Men's Club is now starting another church in another section of the city. A lot is being secured, and the men are enthusiastic in getting another well-organized and much-needed Methodist church under way.

For Six Years INTO EVERY HOME in Two Churches

Hobart and Township Methodist Churches

by Kenneth E. Hoover, Pastor
Hobart, New York

We have been using the system that you call The Parish Cultivation Plan for at least the past six years. The Hobart church is a village church with a large part of its membership in a rural area. Township church is a small church set in the open country in a beautiful valley of the Catskill Mountains. It serves an entirely rural parish. The church schools underwrite the circulation of *The Upper Room* in every home we serve.

The first few years the entire number was distributed by the pastor in his systematic calling. This meant that the pastor was in each home at least four times each year. When *The Upper Room* was placed on the two-month schedule it became impossible to get all the copies delivered in time and the mails had to be used for at least part of each issue.

Our parish is on the western slope of the main range of the Catskills in the Kingston District of the New York Annual Conference. The area covered by the parish is approximately 35 square miles. The cost of the mailing is borne by the church schools. However the small offering envelopes enclosed in each mailing has *more than brought in enough money* to cover the cost.

The church schools support this project because:

(1) It is a larger home department;

(2) It is direct evangelism;

(3) It helps to systematize the call of the pastor;

(4) It makes sure that each pastoral call deals with vital issues, since in presenting *The Upper Room* the conversation turns to basic spiritual needs;

(5) *The Upper Room* gives real guidance for family worship as well as for daily personal devotions;

(6) *The Upper Room* helps children and adults learn to pray;

(7) *The Upper Room* often opens up counseling opportunities that would not have come otherwise;

(8) The mailing list always includes all of our youth away at college or training school or business (the fact that these young people ask us to keep on sending them is evidence of their use); and

(9) Each newly married couple receives a copy of *The Upper Room* with instructions for its use.

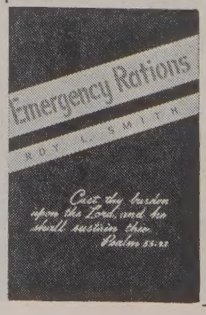
We have used it in our parsonage home ever since it was first published. It meets a real need for us. It meets a real need in our parish. We feel that we could hardly operate without *The Upper Room.*

The family of this pastor, Kenneth E. Hoover, makes daily devotions with *The Upper Room* a part of each day's program. Here in this pleasant group are James, Noel, Mrs. Hoover, Mr. Hoover, Rollin, Barbara, and Charlotte.

EMERGENCY RATIONS

Roy L. Smith

A new and enlarged edition of a booklet that was tremendously helpful, first with men and women in the service and later with the general public. It contains 45 "rations," of which 33 are new. Price, single copy, 10¢; 12 copies, $1.00; 25 copies, $2.00; 100 copies, $6.00.



Order from
The Upper Room
1908 Grand
Nashville 4, Tenn.

YOUNG ADULT FELLOWSHIP

SHARES LARGE RESPONSIBILITIES

The Bardwell (Kentucky) Methodist church of which M. L. Davis is pastor, is proud of the record of the Young Adult Fellowship Class organized in March, 1948. In a church of two hundred members, this class enrolls 48 members and has an average attendance of thirty. The pastor gives the teacher, Miss Martha Troy Edwards (center second row in the picture), credit for being the one most responsible for the growth of the class. The membership of the class consists mostly of young married couples, husbands and wives.

In the year since its organization a large part of the responsibilities for the church have passed to this class. Among the projects that the class especially undertakes is the promotion of family devotions in the church and the community. *The Upper Room* is distributed throughout the church, and every family in this class uses it for daily devotions.

Bardwell church is in the Paducah District of the Memphis Conference. The pastor is shown at the left end of the back row in the above picture.

NINE GAINS UNDER THE PARISH PLAN

by W. B. Moore, Pastor, Middleport, Ohio

Our aim in accepting the Parish Plan was to reach every person upon whom we had any claim. When another person was suggested, we gave that one *The Upper Room* also. It was interesting to watch the results as their spiritual pulses began to quicken. We sent *The Upper Room* to each member in town, even though they had been sour and had not been to church or made any response to the church for twenty years. We sent them to the 75 members who are away. We seem to be running a sort of "Religious Honor Roll." Some folk, as they move away to jobs, still want to keep their membership at home with dad and mom. It takes 58 copies to care for these. We send them to each constituent, and all doctors, dentists, hotels, and beauty offices. We aimed to reach each place where people had time to wait and read. That was our field.

What is the result thus far?

1. Dormant church members subscribed for *The Upper Room*.

2. Some remembered their church responsibility and sent an offering. One man who had not sent anything for 20 years sent $10.00 for a Thanksgiving offering.

3. We are welcoming some of them back to church; last night we had one in prayer meeting who hadn't been to church for years.

4. It cements the membership together, being a common visitor to all.

5. It challenges them to a warm devotional life, which we believe is vital.

6. It increases the missionary response. Many are sending or bringing an offering who were deaf before.

7. Every phase of the church work is feeling the effects of this experiment.

8. We reach those who have not been attending, and those away from home.

9. It adds to the friendliness of the members to the pastor, and to the church. Though we lose personal contact with our constituency, *The Upper Room* by mail causes them to realize that it is the church which makes it available to them.

A MORNING PRAYER

The Upper Room Greeting Card entitled "A Morning Prayer" has won a warm place in the hearts of a great many people. One of the many individuals who takes pleasure in distributing copies of this prayer card is Mrs. W. M. Alexander, former Spiritual Life Secretary of the Women's Society of Christian Service and widely known as a speaker in schools and study groups on the development of the spiritual life. It has been her custom to give copies of this prayer card to various classes with whom she has worked, on the closing day, suggesting that they could all use the prayer card and maintain the fellowship that they enjoyed together. Mrs. Alexander has had many interesting letters from women who have found the prayer cards helpful:

One woman fastened the card above her sink, and each morning as she washed the dishes she read again the "Morning Prayer" by Wallace Fridy and recalled the happy hours spent in learning more of the methods of developing the spiritual life.

Another woman kept her copy in the mirror of her dressing table, so that whenever she looks in the mirror she is reminded of that pleasant occasion.

Mrs. Alexander has recently undertaken to teach a Sunday school class, and one of the first things she did was to pass out to the members copies of this prayer card. Already, she has had a number of requests for additional copies.

("A Morning Prayer"—2-color card available from THE UPPER ROOM—25 cents for package of 24 cards.)

Churches Secured Many New Members

National Week of Visitation Evangelism

by Dawson C. Bryan, Director

All across America in practically every Annual Conference the National Week of Visitation Evangelism was observed. Reports indicate that this first observance of National Visitation Evangelism Week, March 20-24, met with universal approval and that great numbers of people were won during that period by laymen calling in the homes of the unchurched.

The extent of this coverage is indicated by the reports from the Conference Secretaries of Evangelism. We have had reports covering 339 districts, and 311 districts out of these 339 observed National Visitation Evangelism Week. There were many churches that discovered an adjacent week in the Lenten Season which was more advantageous to their program for personal and visitation evangelism.

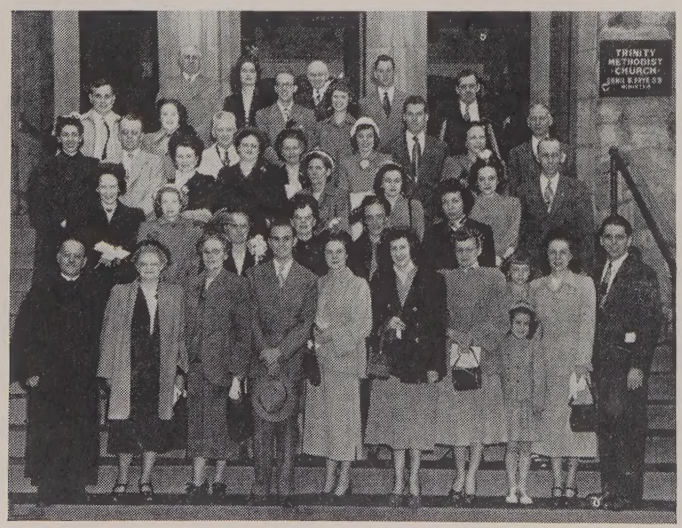
The Week of Dedication provided an opportunity for the deepening of the spiritual life of the churches so that they were ready for action in the following week when they went out to invite others to come into the Christian fellowship.

Reports from individual churches indicate that great ingatherings occurred on the Sundays following their visitation, and particularly on Palm Sunday and Easter.

Four churches of a Southern city went together to observe the Week and interviewed 311 prospects, resulting in 179 commitments of which 74 were first decisions. Each of these churches organized a Fisherman's Club to carry on the work through Pentecost with the understanding that they would start again next fall.

Such universal acceptances come to National Visitation Evangelism Week that it deserves to become one of the regular outstanding periods of the church year. Coming at the heart of the pre-Easter season it offers every church an opportunity to seek those who are outside of the fold.

By a conservative estimate, more than one hundred thousand persons found new life in Christ before Easter as a result of visitation evangelism, and thousands of churches received more new members than usual. We give here some sample stories, selected by the *Shepherds* editor:



FIRST DECISIONS NEARLY TWO TO ONE

The Directors' School of Personal and Visitation Evangelism for the Detroit Area, held at Fenton in the Flint District, resulted in 586 first decisions and 316 transfers, for a grand total of 902 decisions for Christ and His Church. This was 44% of all of the persons who were interviewed.

It is becoming typical of visitation evangelism to win more persons for first commitment to Christ by confession of faith than by transfers.

There were 50 co-operating charges of the Flint District in this week of training of Directors of Evangelism. The training was done by Dawson C. Bryan.

Many charges have already formed Fishermen's Clubs to meet monthly and carry on a continuous program of personal and visitation evangelism in the local churches. The Flint District Evangelism Program for next year includes a week of visitation evangelism, a Fishermen's Club in every charge, and revival services.

MORE THAN 1,000

The Visitation Evangelism Directors' Training School held by Dawson C. Bryan in Memphis, Tennessee, resulted in 1,009 members being received into the churches, with the count not quite complete. There were 42 visiting ministers from outside the Memphis District. Untold good was accomplished in winning more than 1,000 persons to Christ and the Church, and in training these ministers to go back to their own churches and districts and establish visitation evangelism campaigns.

Bishop W. T. Watkins, District Superintendent J. B. Peters, District Secretary of Evangelism, R. H. Wade, and Conference Secretary of Evangelism Wayne A. Lamb, deserve much credit for their excellent leadership and planning, and for the spiritual undergirding of this visitation evangelism campaign, according to Ray M. Allen, Associate Pastor of St. Luke's Methodist Church, who was in charge of publicity.

EXCEEDED QUOTA ON CONFESSION OF FAITH

Up through Easter Sunday 82 adults had been received into Trinity Methodist Church, Kansas City, Missouri, during the Conference year. The church was within four of its "1 for 17" quota on Easter Sunday.

In the picture Ermil B. Frye, pastor, is shown with those who were received on Palm Sunday. Another class of 25 was received on Mother's Day and also the Confirmation Class of young people and children from the church school on Mother's Day evening. These classes caused the church to go far beyond its quota, and still the work continues.

This pastor is Secretary of Evangelism of the Southwest Missouri Conference, and, at the request of the District Superintendents and District Secretaries of Evangelism, conducted an Evangelistic Retreat in each district. These District Retreats were well attended, splendid interest was shown, and much good accomplished.

86 ON EASTER MORNING

"The Lord certainly opened the windows of heaven upon us at Bloomsburg (Pennsylvania) at the Easter season. We received 86 persons into the church on Easter morning. This was the largest ever received in my ministry, and in the memory of some of the older folks the largest here," says Elvin C. Myers, pastor. "It was a scene long to be remembered."

More than 50 of the 86 persons who identified themselves with the church, did so by first decisions. It was the result of visitation evangelism; 22 teams did an excellent job in personal and visitation evangelism.

Our church school attendance on Easter morning was 1,068, and we had a capacity crowd at the morning church service—alomst 1,000. Our church school now averages around 800 attendance.

77 ADULTS—16 CHILDREN

On Palm Sunday 77 adults and 16 children were received into the Monumental Methodist Church, Portsmouth, Virginia, by A. E. Acey, pastor. Of the 93 persons who were received into the Church, 60 were received by confession of faith, including the 16 children from the church school and Pastor's Training Class.

The large number of adults received on confession of faith were the result of a very successful visitation program during the National Week of Visitation Evangelism held in co-operation with the other Methodist churches of Portsmouth.

Monumental Church will do better than "1 for 17" on confession of faith this Conference year.

VISITATION WON 39 OUT OF 48

Laymen can visit for Christ and the Church with great results. Many illustrations of this fact come to SHEPHERDS. Here is a sample:

In Carlsbad, New Mexico, four teams from the First Methodist Church visited on each of two nights, making a total of 38 interviews. The result was 25 commitments on profession of faith and 14 for transfer of church membership. This amazing total of 39 out of 48, delighted the men who visited, and the whole church. Consequently the men are determined to visit one night a month and to bring more men into their group to be trained for personal and visitation evangelism.

38 VISITS BRING 43 NEW MEMBERS

At right is the picture of a class of new members received into the church at Basin, Wyoming, at the close of the visitation evangelism effort. This church reported 199 active members at its 1948 Annual Conference.

The pastor, T. Stacy Riddick, writes: "Eleven of our men did the visiting. Most of them had never done this type of work before. They made 38 visits in four nights. The immediate result was 43 new members.

"To put it mildly our church has been revolutionized. Attendance at church and Sunday school has greatly increased. Others are expected to be received soon. As the picture indicates, we magnified the family, and a number of families are in the group. The little girl in the front of the picture did not join the church."

ADD 72 TO 417

When you add 72 new members to the 417 active members reported at the last Annual Conference, you make a sizable increase in a church. This is exactly what happened at the Ballard Methodist Church in Asbury Park, New Jersey, under James S. Pemberton, pastor.

These were the visitors for Ballard Church in Asbury Park

Of the 72 new members received on Palm Sunday, 33 were adults, and the remainder were children and young people who were reached by visitation and church school.

Four days of visitation evangelism was conducted by the men and women whose picture appears on this page. Following this visitation by the laymen, the pastor personally made 104 visits, contacting every person who was to be received into the church. Blessed is the church whose pastor makes spiritual guidance visits to the members who are to be received into it.

Happy are the pastor, evangelistic workers, and Sunday school teachers, whose faithful work results in so many new persons (15%) being received into the church on a given Sunday. Many are the churches that could do likewise by prayer, planning, and work.

These were the new members received on Palm Sunday

See story at left how Wyoming church added 43 to 199

THE PULPIT AND EVANGELISM

by James Tilden Browning, Pastor
Fourth Street Church, Wheeling, West Virginia

The physician had the better part of the argument when he said it is easier to preach than it is to practice. It is easier to write about evangelism than it is to do the work of an evangelist. Yet we venture another word on this basic mission of the Church.

New conditions demand new methods. Old truths must be dressed in new clothes. Yet certain constants in evangelism must not be lost from sight. Human nature has not changed. The nature of sin does not change. The sin of today is as ancient as the garden of Eden. The sin of the ancients is as modern as the morning paper. Life demands conversion. The New Birth is fundamental. There is no disagreement anywhere on this. The only disagreement is on how it takes place. These are the unchangeables with which evangelism deals. We wish to discuss here three important factors in the work of evangelism: The Methods, The Messenger, and The Message.

The Methods

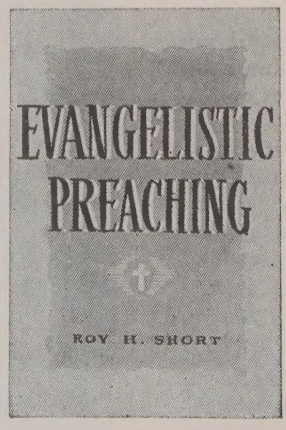
There is no wrong method of winning one to Christ; any method that really gets one to Christ is all right. But there are different methods of getting different people to Christ. The Spirit of God does not work by a set pattern or by a time table. There are still many people, including some preachers, who believe that "if you did not get religion like I did, you don't have it." It is to be regretted that much "evangelism" does not evangelize. True evangelism results in a new life born from above, but there are different methods of achieving this result.

Let us first consider the *revival method* or mass evangelism. What we call the "sudden conversion," usually at an altar service, is the type of experience expected in this method. Really, there are very few, if any, purely sudden conversions, for when the history of a case is known, there are usually many influences which have contributed to the conversion. The hour of decision is the climax of a process that has been going on for some time. But for all outward appearances the break with sin is sudden. This type of conversion commands most attention in the lives of adults who have never before made a profession of faith. It commands even more attention if the person is old or if he has been notoriously bad. We do not make nearly so much to do over a child or young person who commits his entire lifetime to Christ as we do the hardened sinner who has repented too late to undo an evil past.

The mass meeting method usually employs *an altar service*. I am for that. I made my profession of faith in Christ at such a service. I have seen others break with sin at the altar. The Methodist Church can ill afford to give up the altar call. There are people who will never commit their lives to Christ any other way; they will come by way of the altar or not come at all. The revival and the altar are justified by this fact alone. This is one method of evangelism, and I am for it even for the few whom it attracts.

The second method is that of *religious nurture* and training. Parents, teachers, and pastors keep the child under the influence of the church. It is brought up in the Sunday school and church services. Normally around the age of nine to twelve the child makes a definite decision for Christ and unites with the Church. There are two or three things that need to be said about this method.

First, this does not do away with the New Birth; it only takes place in a less spectacular way. The child gradually "puts off the old man and puts on the new." The child that loves Christ and wills to follow Him and definitely commits his life to Him has an experience of salvation as real as any climacteric experience in an adult conversion.

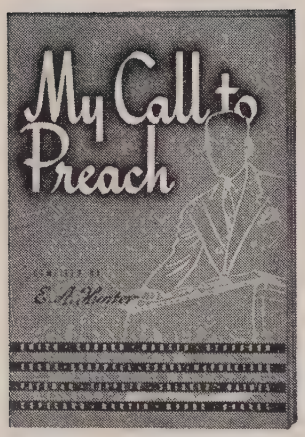


Second, this is the normal method. The child is in the kingdom, "of such is the kingdom," and the normal thing is for the child to grow up in the kingdom. Sin is insanity. There is nothing sane and normal about sin. Our children do not have to become overt sinners before becoming inwardly Christian, just as a man does not have to become a fool before he can become wise. To say "That was a real conversion" in connection with an adult converted at an altar and by that imply that the child has no experience of salvation is not only passing judgment beyond us to know but is contrary to fact.

Third, it is the method that more wholly saves. It saves from untold harm mentally, physically, and spiritually which can never be righted. The man who sins may repent and be saved, but he and his loved ones and society are not thereby saved from the consequences of his sin. "Sin was never sinned in vain." It is much better to save a life *from* sin than to save it *out* of sin.

Fourth, it is the most sure method. After children reach the teen age it becomes more difficult to get them to commit their lives to Christ. After they pass twenty-one, comparatively few ever come back to Christ and the Church if they have neglected Him, or the Church has failed them, up to that time. It is a known fact that our revival meetings are not reaching the unsaved people. They simply are not attending the services except in rare instances.

There are other methods of evangelism. In fact the circulation of good literature, good music, the play hour, and the social dinner should all be instruments of evangelism. But one more method needs special mention, and that is the *personal man-to-man consultation*. This is the day-by-day, year-round evangelism. The preacher who depends on the special Easter services and the revival meeting of two weeks to win people to Christ has a very poor conception of what evangelism is. I have heard preachers report, "No additions; I have not had my revival yet." That is a travesty upon the true spirit of evangelism.



The true pastor-evangelist always has a list of people whom he is trying to win for Christ. He will go back again and again in his cultivation of them. What if the insurance salesman went about his work without a prospect list, and what if he made his first approach and then quit because he did not sell the first time. He may cultivate a prospect over a period of years before he sells him. Can the man with the "great commission" dare to do less! Too much of our evangelism is on a seasonal basis. We come up to Easter and receive a large class into the Church, or we have a revival and take a few members into the Church and then let down for the rest of the year.

The Messenger

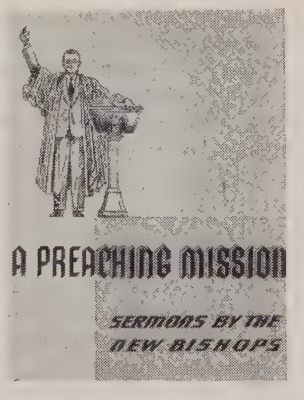
The second factor in evangelism is the messenger. "How can they hear without a preacher?" In a very real sense the man is the message. Certainly there is no message without the man. There must be at least three certainties down deep in the soul of the preacher:

First, he must be *certain of God.* His experience of God must be as real as that of his bosom friend. We talk vaguely about God. We say that God is everywhere, and the God of everywhere in general may easily become the God of nowhere in particular. We must be as certain of Him as the young man was who was being licensed to preach, and when asked how he knew there was a God, answered, "I was talking to Him this morning."

Second, the preacher must be *certain of his commission.* He is not preaching because his father or uncle is a preacher. He is preaching because of a divine compulsion like that of St. Paul when he said, "Woe is me if I preach not the gospel."

Third, he must be *certain of his gospel.* One of our bishops tells about talking to a man on the train for several hours. They talked mostly of current events. The time came for one of them to depart and then they remembered that they had not introduced themselves to each other, whereupon they did. The bishop's new friend said, "I wish I had known that you were a minister, I would have liked to have known what you know about God." That is what the people out there before us on Sunday morning want to know. They want to know what we know about Christ, God, the Christian life, the life to come. "How can I get rid of my sin and how can I find God?" asked an Indian *sadhu* of Ghandi. Do we have a gospel to preach that will answer these questions? If we haven't, we had better stay out of the pulpit.

Our message is one of redemption and hope. I received a letter from a woman in Chicago, commenting upon a recent article of mine, in which she said,



"There is a man with a message and a passion for souls behind it. How tired we are of book reviews, current events, and a digest as to what has come over the air during the week, for a Sunday message, when we really need something to live on for the days to follow and not something to merely thrive on."

Finally, the preacher should *preach with expectancy.* Why preach if we do not expect things to happen in the lives of our people through our preaching? We are expected to "feed the sheep," and every sermon should strengthen our people for the task of living through the week. But we should seldom preach without giving an invitation to discipleship. We should preach for a verdict and call for a decision. Many sad experiences are on record of people who went to church and who were moved to accept Christ and unite with the Church but were not given an opportunity to make public their decision.

The Message

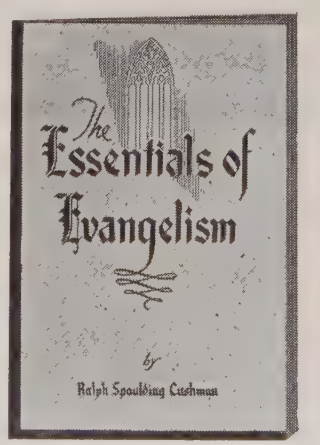
The third factor is the message. The kind of preaching that moves people toward Christ is characterized by a compelling urgency. The message that has not first moved the preacher will never move a congregation.

The pulpit must sound *an optimistic note.* Evil is not going to have the last word in the world. God is still at the helm. There is a divine purpose running through the whole of history. Righteousness is its own vindication. Evil is its own worst enemy. If the world is inherently bad and is doomed to grow worse until the end, then Satan is stronger and wiser than God, and we have no message.

It is my conviction that only *a positive message* will win men to Christ. People are not won by telling them how bad they are. This does not mean that sin is not to be condemned. Sin must be condemned. but SIN and not SINS must bear the brunt of our condemnation. To confine ourselves to the condemnation of SINS is to overlook a lot of them, and many things we so classify may not be sins at all. But if we concentrate on SIN, we will avoid these mistakes. It is SIN in man's nature that makes him commit SINS great and small. Let us declare a gospel that will save people from SIN, and if they accept it, their *sins* will go with it. The preacher who is always preaching "agin" something will not likely be able to win people "for" something. Get the man right with God and you need not worry about his morals. We work at the wrong end too much, trying to straighten out the man's morals before we get the man right.

Summary

Summing up, evangelism is a year-round task, using all possible methods. We are dealing with unchangeable factors of human nature, sin, and the necessity of being born from above which may come at the altar or through a gradual process. The messenger must be certain of God, his commission, and the gospel he preaches. The message must be positive and full of expectancy. This is the glorious task of the preacher. It is not easy. There is nothing easy about the work of genuine evangelism.



Ministers of Jesus Christ, it is your job to

TELL IT!

by John H. Crowe
Distriet Superintendent, Enid, Oklahoma

"Ye shall be witnesses unto me." Acts 1:8

There is an important job for you. You are asked to be informal missionaries. You are asked to witness for Christ. The early church grew as its message was proclaimed by such witnesses. Today's church grows and tomorrow's church will grow in like manner.

Methodism finds its real power in witnessing for the Master. John Wesley records again and again in his Journal, "I gave them Christ." This phrase, singing like a refrain through his ministry, accounts for his magnificent achievements. Asbury laid the foundations of Methodism in America through a tireless witness to the redeeming power of the Son of God. Forsaking marriage and the comforts of home, he traveled the wilderness of the young nation until he was rightly acclaimed "The prophet of the long road." Yes, we are in the tradition of the witness. It is our duty and glorious privilege to tell the story of the gospel to those in need everywhere.

I

We must have a personal gospel to proclaim. Glib talk about sin and salvation is easy and is one thing. Effective religious expression based on personal religious experience is quite another thing. If we are to witness for the Christian way we must know our Leader, and we must glow with the conviction that He is the answer to the problems and confusions of life.

Who, then, is worthy of this high honor of being a steward of the words of life? We are smitten with a sense of our unworthiness as we realize that the gospel awaits our proclamation. But let us not be dismayed. This very responsibility can be both our inspiration and challenge. "I only play music that is better than can be played," once said an outstanding interpreter of Beethoven. Exactly! We are witnessing to the Word that is better than our telling. But tell it we must, and in the telling we are given boldness and strength.

You may feel that your word alone is of little consequence. However, your word is not alone, really. There are many others telling the same story. Someone has well said, "No one can sing a solo alone." I read of the rendition of a beautiful song by a great artist in Philadelphia. She was closing her concert which recited the entrance into heaven of General Booth of the Salvation Army. When she concluded her song a storm of applause swept the audience. She was called to the platform to receive the plaudits of the people. Indicating that she was not alone in what she had done, she herself called to the platform the well-known composer who had written the music of the song; a famous poet who had written the theme of the song; her talented accompanist; and finally Evangeline Booth, whose father was the inspiration of the song. As with a solo, so with your witness. It is part of the greater witness of many.

II

Personalize your efforts. To be sure, we represent our religious faith in many ways—by regular church attendance, by the giving of our money, and by other definite Christian service. Just now, however, we are emphasizing the matter of that personal evangelism which is producing such wonderful results today. When so many will not come to God's house, we simply must go where they are to be found. Let each choose one person—heartsick, indifferent to spiritual claims, outside the church. Tell the story of Christ to this individual. This getting down to individual cases is the key. A visitation leader reminds us: "While Jesus came preaching, teaching, healing, he won most of those who were his followers in personal, face-to-face claims for loyalty."

Let us not think that we are too busy or too important to do this kind of work. God's love for men should condition our attitude toward all, regardless of our station in life or theirs. Jesus never knew an unimportant person, and we should not. Some top men in business and professional life have

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found great joy in Christian witness. I am thinking of Huyler, the millionaire candy maker, who would go into the rescue missions in the greatest city in this land to do personal work. I know a most successful and widely known jeweler who finds great joy in this sort of work. There is a nationally-known industrialist who flies his own plane over the country to speak in the name of Christ. However important you may be in your business or community, be sure of one thing, you should never be too big or too busy to give your word and your time to this most important matter of all.

On the other hand, let us not think that we are too obscure or inconsequential for our word to be effective in reaching others. Not many can give the name of the man who touched the life of the boy, Dwight L. Moody, and set him on the pathway to spiritual greatness and power. Few, perhaps, can name the person who found Charles H. Spurgeon for the Master, thus helping to provide a spiritual leader for uncounted multitudes of people. You have influence with someone. You have the word that may redeem him. Always remember that no one is too obscure to do effective work for Christ.

III

Tell it! Let the world know that *men can be saved from sin.* There is always the possibility of reconciliation between sinful men and God. We are told in the Scriptures that the one who comes to Jesus seeking forgiveness will in nowise be cast out. This blessed fact needs to be proclaimed widely. More than we realize, men and women are looking for and will welcome this word of assurance, this word that will lead to their release from crippling entanglements in the frustrations of life.

The New Yorker told recently about a deer hunter in Minnesota getting lost because he had his wife's compact instead of his compass. The gadgets and gauds, the vanities and follies of men are leading them in the wrong direction. They need the compass of the One who said, "I am the way," to guide them in the right direction.

Tell it! Emphasize the fact that *inner peace is possible* in the midst of confusions and alarms. The turbulence of our time must be so seen and interpreted as not to dismay. "The great ages generally have been unstable ages," said Whitehead of Harvard. The very instability of our day provides a marvelous opportunity for the proclamation of the gospel. The promises of power and comfort are true: "My grace is sufficient for thee"; "Underneath are the everlasting arms"; "Thou will keep him in perfect peace, whose mind is stayed on thee." Christianity teaches that the Kingdom of God is within. It is possible to achieve inner satisfaction, joy and peace through Christ, even as we are called upon to live in the midst of clamor and the pressures of untoward circumstance. To be the one to introduce a man or woman to this satisfaction is high privilege.

Tell it! Proclaim the fact that *the hope of humanity is in Jesus Christ.* As has been repeatedly said, it is Christ or chaos. Paramount in our thinking today is the question of atomic energy. Debates are raging as to what we should do with the atomic bomb. Clearly we have come to a new day, with tremendous problems to be solved, with great possibilities to be explored. War is no longer an option. It must not come again if we wish to survive as free people, or *even survive at all. The one defense against the atomic bomb is Christianity.* Nothing less or else will defend our cities, our loved ones, ourselves. Only as men throughout the world choose the Christian spirit in their relationships can we gain this defense. Every zealous witness for Christ anywhere in the world is a powerful agent for peace among men.

IV

Of course we should witness in the tempo and rhythm of the times. Our words and approach must be up to date if they are to have validity for those who daily confront the complicated matter of living in this modern era. Christ must be seen as contemporary. Much of the techniques and verbiage of another day may have to be discarded in the interest of challenging the thinking and stirring the emotions of modern man. But Jesus is timeless in His power, and men will respond to His appeal, if He is truly presented for our time.

Perhaps this glorious work will require that we forego certain plans and pleasures. What of it? We are making an investment both in humanity and in immortality. As Jesus was staggering under His cross on the way to Golgotha, the Roman soldiers noted a countryman passing by. A commentator reconstructs the incident: The soldiers called to him, "Come here." As he approached, they asked him, "What is your name?" "Simon of Cyrene," he replied. "Well, take that cross and carry it," they commanded. When Simon hesitated they threatened him with the punishment of crucifixion also. So Simon did as they demanded and won for himself immortality: "Simon of Cyrene who helped the Master carry his cross." Any hardship or sacrifice entailed as we help the cause of Christ is transformed into lasting good. Can we devote time and effort to greater purpose?

In Ibsen's *Hedda Gabler,* one of the characters exclaims: "I want for once in my life, to have the power to mold a human destiny." Every one of us has this desire. We will achieve this ambition worthily as we introduce *someone to Jesus Christ.*

KEEP A SUPPLY ON HAND

There are certain types of leaflets and printed materials that it is always well to have on hand, for occasions that will inevitably arise. We believe that every church should have a dozen to a hundred copies of the following on hand:

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concerning the baptism of infants and children

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HERALDS OF GOOD NEWS

A Study of Evangelistic Preaching

by Dwight S. Dodson, Director of Evangelism
American Baptist Home Mission Society
Salt Lake City, Utah

The herald in ancient times was the royal messenger bearing news about the declaration of war, or the signing of a peace treaty, or some other highly important official business. The position of the herald reached its zenith in medieval times, for one of the most envied places in the royal pageantry of those days was that of the herald who led the royal processions. To this person was given the high privilege of announcing, with frequent blasts upon his golden trumpet, the gladsome news of the imminent appearance of some great person.

The Scripture uses this figure of a herald to describe the preaching of ministers of the gospel to whom God has given the privilege of heralding the news of all the ages—the good news that Christ died for all and that there is salvation by God's grace for every believing soul. In New Testament Greek, the word for "preaching" is derived from the word "herald." Thus, Paul says, "My preaching (heralding) was not with enticing words of men's wisdom" (I Cor. 2:4) ". . . it pleased God by the foolishness of preaching (heralding) to save them that believe" (I Cor. 1:21) and Paul, the prisoner in Rome continued two years "preaching (heralding) the Kingdom of God . . ." (Acts 28:31).

So delightfully refreshing is this good news in a world which has known little in recent years but bad news that it would reasonably seem that no minister would ever stray far from this "grandest theme through the ages rung."

However, in our complex age it is possible for God's ministers to lose sight of their mission as heralds of the gospel and to give themselves to pleasing preachments suggested by church and national holidays, or to themes dealing with the social applications of the gospel so that all the while they fail to announce articulately enough God's good news of redemption through Christ. Whatever else is said in any sermon, this note of good news for a lost world should always be dominant. A great missionary leader said recently: "On the mission field no substitute has ever been found for flaming evangelism." This is just as true at home. What the world needs today is ministers who are intelligently and unceasingly holding aloft the cross of Christ, and heralding to all the good news of the ages which flows therefrom.

Prayerful Preaching

There are several characteristics of preaching as a herald of God. First of all it is *prayerful preaching.* God's message comes to us only as we ask Him for it and seek to be its herald. Evangelistic preaching is predicated upon a life of constant and intimate communion with God so that He will have a vital part in the preparation of the message, and provide the unction of the Holy Spirit upon its delivery. The effective evangelism of Peter and John grew out of the fact that "they had been with Jesus" (Acts 4:13). The most essential element underlying all evangelistic preaching is prayer.

Scriptural Preaching

Preaching as God's herald consists of *Proclaiming God's Word.* Bible preachers are almost invariably great evangelists. Here in the Scripture is the message a minister of God is called upon to announce: Man's sin, God's grace through Christ which redeems man from sin, and the ever available indwelling Holy Spirit which molds man into Christlikeness. Let every minister constantly examine his preaching. Is he using the Scriptures for great texts which, when explored, yield solid sermons, bring God down to man and lift man to God, or for pretexts to display his own scintillating erudition, while at the same time he obscures his Christ, about whom his people want to hear?

Plain Preaching

The preaching of God's heralds is *plain preaching.* Again and again I find people saying that they have a sincere desire to become Christians but the preacher's vernacular, simple enough to the initiated, is not clear to them. What do ministers mean by the phrases "born again," "accepting Christ," or

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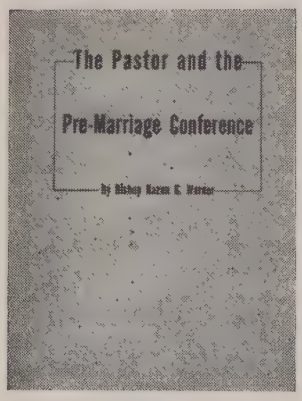
This article, "Heralds of Good News," is printed by courtesy of the Northern Baptist Convention and is available from the "Crusade for Christ through Evangelism," 212 Fifth Avenue, New York 10, N. Y., as a service for 50¢ per 100.



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"becoming converted"? All of us as ministers could well devote considerable time to studying the effectiveness of Christ's simple yet compelling and captivating evangelistic appeal such as "Come" or "Follow." There could be no misunderstanding of invitations like that. The preaching of the early church was likewise artlessly simple and plain. Peter's powerful Pentecost preaching, the envy of every earnest evangelist, dwelt at length upon a simple, yet glorious fact: Christ's resurrection, and its infinite meaning for all who would believe. The message of those early evangelists could be understood by all. "Jesus died and rose again and now salvation from sin is available to all." Evangelistic preaching must be plain to be effective.

Positive Preaching

Effective evangelistic preaching is also *positive preaching.* Returning to the figure of God's heralds, Paul declares, "For if the trumpet give an uncertain sound . . . who shall prepare himself to the battle" (I Cor. 14:8). Someone quotes the modern preacher's paraphrase of a great positive admonition of Christ: "Unless you repent after a fashion, and be converted in a measure, you will be lost to a certain degree." In contrast is the great utterance of the positive prophet of old: "I set before you this day, life and death" (Isa. 21:8). It is the minister's business to make the issue clear. Christ never left it clouded. Nine of the eleven times the word "hell" is used in the New Testament it is used by our Lord. There are some things about which one cannot preach positively, but if God's herald does not speak positively with regard to the lostness of every soul apart from Christ, his evangelism will lack power.

Personal Preaching

Great evangelistic *preaching* is *personal preaching.* It is personal, first of all in that the evangel is joyously relating an experience of his own heart. It is also personal in the sense that the minister is endeavoring to make every individual in his audience conscious of God's good news for him. Perhaps no better tribute can be paid to the effectiveness of an evangelistic sermon than for every auditor to be able to say, "I felt the minister was speaking directly to me." By such personal preaching I do not mean that the specific sins of any one individual are so enlarged upon that that individual feels that he is being made a scapegoat for all the other auditors, but that the message is general enough to apply to all, yet personal enough to apply to each individual.

Purposeful Preaching

Effective evangelistic preaching is decidedly *purposeful preaching.* Speech teachers declare that the purpose of every public address is to elicit a response. This is true of no other public speaking so much as of evangelistic preaching. There are two types of speeches: speeches made because one has to say something, and speeches made because one has something to say. Unfortunately the preaching of too many ministers belongs more in the former category than in the latter. There is always a message of eternal value to be delivered by a true herald of God. It is a message designed to win unconverted members of the congregation to a vital faith in Christ as Savior.

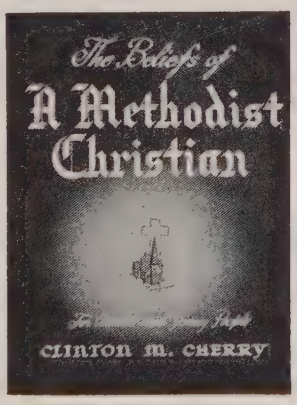
One of the great evangelistic preachers of our Northern Baptist Convention declares that his people come to him with keen disappointment saying, "What's the matter, pastor? Have we failed somewhere?" whenever there is no visible response following one of his great evangelistic messages. This ought to be the spirit of both pastor and people if any church is to be effectively envangelistic.

Passionate Preaching

The preaching of God's great evangelists has always been *passionate preaching.* A man who listened to George Whitfield, said of him, "I thought he would fly out of the pulpit so carried away was he with his message." One church historian observes with regard to the ineffective preaching in England in the period before the Wesleyan revival, "Moonlight preaching ripens no harvests." The statement of a great actor that ministers present great eternal facts as if they were fiction and that actors present fiction as if it were fact, is often too true. Ministers need to be aglow with a passion for the winning of the lost, which shall find its expression in an animated delivery of their message so that everyone within hearing shall be deeply impressed with the overwhelming concern and earnestness of the speaker. A salesman who does not recommend his product enthusiastically makes no sales. May God give every minister an intensity which shall captivate his auditors and win them to Christ.

These are some of the elements which should be incorporated in a minister's sermonizing if he is to be a true herald of God. Above all the supreme requisite for effective evangelistic preaching is a Spirit-filled life through which, as a channel, God flows into the hearts of the congregation.

Our day is a day when evangelistic preaching is imperative. The world was never more in need of it. The success of the great Spirit-led Crusade for Christ through Evangelism in our denomination will depend upon it. Every pastor should evaluate his preaching with regard to how he is fulfilling the magnificent commission God has given him as a herald of God. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8)



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25 or more
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The Christian Advocate

said

"Here is a 96-page book that every Methodist ought to have—and read . . .

Pastors

will be doing their people a service to see that they have access to this new and timely book."

TIDINGS or The Methodist Publishing House

The Upper Room in Scope and Influence Is INTERNATIONAL

Philip Gendreau, N. Y.

I AM FROM LATVIA

writes Adolf Bergman, Pastor, Ironwood, Michigan

May I take this opportunity to tell you that I greatly enjoy the use of *The Upper Room* in my private devotions and I do find it to be one of the best devotional booklets of its kind. I am a minister of The Methodist Church now more than 23 years; I think *The Upper Room* is not as old yet, but I love it wholeheartedly.

During our darkest time from 1940-45 while in Soviet and Nazi Slave Labours, I missed your publication gravely. You know we are only 2½ years old in the U. S. and come here in June, 1946, from Denmark whither we fled in 1945. Our native land is Latvia in the Baltic States, now under Soviet occupation; my family and I were D. P.'s in Denmark for one year and were brought to this country by our M. C. O. R. in 1946. I have served our church under Bishop Wade for 20 years and entered the ministry in 1926.

The Newport Methodist Church in Ironwood is my first appointment in the United States.

LEPER COLONY IN CHINA

by Miss Ruth Smith

Atlanta, Georgia

It might interest you to know that I recently received a letter from Rev. John Co, pastor at the Leper Colony, Nanping, China, in which he said, "Our Morning Devotions still use *The Upper Room* and going on as usual. Many lepers and I get a great deal of comfortableness."

FAMILY WORSHIP IN MALAYA

by Dr. Chew Hock Hin

A District Superintendent and Spiritual Leader

Singapore, Malaya

We have used *The Upper Room* in our family worship from the time it was first printed, and I have taught my church members to do the same. During the Japanese occupation of Singapore, when we could not get any new numbers of *The Upper Room,* I collected our old copies and got them bound and used them over again during those terrible years when we were cut off entirely from world communication.

The Upper Room was our great friend at our family worship then as now. We are most thankful to God for it. May God bless you and all connected with you in the production of this blessed evangel.

AMID THE SUFFERINGS IN JAPAN

Sam H. Akasaka, Pastor

Sannomarn, Fukuyama City

Hiroshima Prefect, Japan

A copy of *The Upper Room,* May-June, 1948, was sent to me in a relief gift parcel from U. S. A. a couple months ago. Before the war started I used to read *The Upper Room* through the kindness of missionary.

The Upper Room was an every morning revelation to me. Will you kindly send a copy of *The Upper Room* hereafter? At present, I can't pay for it. As we lost all of my books and property twice by the sufferings, we wear the gift clothes from abroad.

I hope you accept my petition and supply a spiritual food.

World-Wide Fellowship Emphasis

The September-October issue of *The Upper Room* will be an International Number. Christians from all over the world have contributed to its pages. People everywhere will read it. The writers represent 29 countries, all the continents, and many islands of the sea. The first meditation (and the only one by an American) is by John R. Mott who for so many years has represented world-wide Christianity. Among the contributors are men and women from various professions and vocations. They come from many walks of life. The ties of Christian love bind us together. This special issue will serve to emphasize the world-wide fellowship of those who use *The Upper Room* for daily devotions.

September-October, 1949 **The Upper Room** **International Number**

MEMPHIS YOUNG PEOPLE GIVE

1,000 COPIES TO VETERANS

The Methodist Youth Fellowship of Memphis and Shelby County has an important part in helping direct the devotional experiences of patients in Kennedy Veterans Hospital of Memphis, Tennessee. The Youth Fellowship furnishes 1,000 copies of each issue of *The Upper Room* to the Hospital Chaplains for distribution.

In the above picture the officers and adult sponsor of the Memphis and Shelby County MYF are presenting Chaplain S. F. Beery of Kennedy Veterans Administration a large package of an issue of *The Upper Room*. In the picture are Virginia Blanton, vice-president; Chaplain S. F. Beery; Bob Wilson, president; Al Gine Kirkland, secretary; and Dr. Ernest Sigman, sponsor.

The use of *The Upper Room* by patients as a daily devotional guide has been notably successful and beneficial. Numerous patients say that the reading of it has led them to a rededication of their lives to Christ and the Church. Some patients claim that pages from *The Upper Room* were instrumental in leading them to a decision for the Christian life.

The Chaplains of the Hospital enthusiastically claim that *The Upper Room* is the best printed material to assist in ministering to the man who is a long-time hospital patient. It helps him in his faith and life.

VISITING ONE AFTERNOON

by Philip C. Paul

We were visiting the shut-ins of the church. We like to visit them because they enrich us spiritually by their deep and abiding faith and patience.

In the first home we found a woman who had been in bed for more than five months. She had suffered a paralytic stroke. I inquired if she had a copy of *The Upper Room*. She told us she had never seen a copy. This seemed strange, for she had been a Methodist all of her life. I had a copy and gave it to her. She was happy to have it and promised to read it every day.

No one but the pastor had been to see this member of the church for five months. We thought of the large amount of good that the women of that church could do by visiting the shut-ins. If a group of women had been organized to visit the shut-ins every two months and to take them *The Upper Room*, this dear woman would have had three visits from her church instead of none, and would have had a devotional guide each day. Likewise would the other shut-ins.

That same afternoon we visited another woman who had been an invalid for several years. She had never heard her pastor preach. She received a copy of *The Upper Room* every two months from a woman of the church who made this a ministry of love for Christ and His Church. This invalid also had a beautiful cover case for *The Upper Room*. This cover case had been given her by the same woman who brings *The Upper Room*.

This invalid told us about a faithful Negro woman who had ministered to her and her household every day for eleven years. She said, "This woman is a devout Christian and church member. After I am finished with an issue of *The Upper Room* she takes it home with her." I gave her a copy of the current issue to give to this Negro woman who not only was a faithful servant in the home but also a servant of the Lord Jesus Christ, so she could have her devotions on the regular date and not two months later.

We could not understand why this home did not spend five cents each two months (30¢ a year) in order that this faithful Christian servant, who came to the home every day, could have her own devotional book at the regular time. Many homes secure sufficient copies of *The Upper Room* for each member of the family and for those who come to the home daily to minister.

AN INVITATION TO BREAKFAST

Ralph M. Holdeman, Assistant Secretary of the Commission on Evangelism of the Evangelical United Brethren Church, with headquarters in Dayton, Ohio, tells an interesting story of the way he taught young couples to have family devotions in their homes during the years that he served in the active pastorate.

Dr. Holderman asked bridal couples if they would invite him to breakfast soon after they returned from their wedding trip. In almost every case the invitation was cordially given. At the breakfast table he talked with the young couple about the values and necessity of daily devotions and suggested that breakfast time was probably the best time in the day for such devotions. He would present a copy of *The Upper Room* and demonstrate how it and the Bible should be used in family devotions.

Earle H. Macleod

HOUR OF POWER

A Saturday Night Evangelistic Service

The Main Street Methodist Church in New Albany, Indiana (J. Lemuel Johnson, pastor), has inaugurated a Saturday evening service for the entire community in which outstanding evangelistic preachers from far and near hold the services.

This Saturday evening service is called "The Hour of Power" and printed dodgers are circulated throughout the community advertising it as a "thrilling time for all." These services have been dynamic and inspiring, and have accomplished much good.

There are hundreds of towns throughout this nation of ours which could have a similar service with great profit, making it interdenominational.

Southeastern Jurisdiction

WEEK OF EVANGELISM

Lake Junaluska, August 15-21

Daily Program

MORNING:

Institute of Evangelism, led by Dr. Dawson C. Bryan, Associate, General Board of Evangelism

Inspirational Message, by Dr. C. B. Ketcham, President, Mount Union College, Alliance, Ohio

Evangelistic Message, by Bishop Fred P. Corson, Philadelphia, Pennsylvania

EVENING:

Vesper Service, conducted by Admiral W. N. Thomas, Chief of Chaplains

Evangelistic Preaching, by Bishop Charles C. Selecman, Dallas, Texas

Evangelistic Preaching, by Dr. George H. Taylor, Liverpool, England

Sunday

Preaching, by Bishop Fred Pierce Corson

NEW LIFE MISSION—DOTHAN, ALABAMA

"All of Dothan is still talking about the New Life Meeting conducted by Allen W. Moore, evangelist, and Bill Mann, evangelistic singer. The Mission made an indelible impression on our church and city," says C. H. Hildreth, pastor of Lafayette Street Methodist Church at Dothan.

There were 74 persons who united with the Lafayette church in the opening service of the meeting, as a result of a 3-night visitation campaign which preceded the meeting. Assisting the pastor and the Lafayette Street laymen in the visitation were Parks Jordan, J. R. Helms, Lamar Spencer, Edwin Cumbie, Lester Spencer, and Comer Woodall, neighboring ministers.

Other additions were made to the church during the meeting and its follow-up period.

The 74 additions made a total of 908 persons who have joined the fellowship of Lafayette Street Church during the present pastorate of four and one-half years.

"UNITED CRUSADE FOR CHRIST"

Thirty-two Protestant churches from fourteen denominations in East St. Louis, Illinois, united for a union evangelistic campaign which they named "The United Crusade for Christ." Included among the denominations were Methodists, Presbyterians, Baptists, Assemblies of God, Church of God, Free Methodists, Evangelical and Reformed, Christian Missionary Alliance, Salvation Army, Christian, Federated, Nazarene, Bible, and Youth for Christ. Of course, the last is not a denomination.

More than 300 confessions of faith were made during the services. Special workers for the meeting were Jack Schuler, Jack Holcomb, and Les Barnett. The attendance during the second week averaged 2,125 each night.

Chairman of the campaign was Farrell D. Jenkins, pastor of St. Paul's Methodist Church and President of the Ministerial Alliance, and Secretary of Evangelism of the Southern Illinois Conference.

GOSPEL SINGING AND A REVIVAL

The first revival meeting in many years has been held at Southwest City, Missouri, with remarkable results.

This little church had about 100 resident members last fall when Henry S. Wallace was assigned to it as pastor. It did not have a choir, and the services were listless. A choir was organized to lead the congregational singing, and the enthusiastic singing of Gospel songs was introduced. The Sunday evening services grew as more and more the old Gospel songs were used and the services were made evangelistic.

The midweek prayer and Bible study meeting was started again, and the people began to talk about a revival. Prayer was made for a revival, and plans were made with the pastor to do the preaching. Thirty students from John Brown University, came each night to lead the singing, bring special musical numbers, and give testimonies.

The house was filled from the beginning. At the altar services 50 to 75 people came forward, kneeling on the floor and at their seats. There were 15 conversions, and the church members themselves rededicated their lives, saying that it was the first time they had ever been to an altar or had an altar experience. At the final consecration service almost the entire congregation, representing five denominations, was at the altar.

There is a deep hunger in the hearts of the people for the Gospel when it is sung and preached in its simplicity and purity.

THREE YEARS AGO

Earle H. McLeod

J. B. Peters, Memphis District Superintendent, standing on the lot proposed during the Year of Evangelism for a new Methodist church. Located in suburban Memphis, this sign read, "Future Home Your Local Methodist Church."

TODAY

Here is the church that stands on the above lot today. Named Grimes Memorial for a former District Superintendent, the church has years of ever-increasing usefulness before it. Methodism needs to build a hundred new churches in cities every year.

To serve Christ and help win America
Methodism Needs 2,500 More Churches
in rural and urban areas

Many large towns with one Methodist church need another.

Nearly every city needs from one to ten more Methodist churches during this quadrennium.

Many churches of 1,200 and more members need to divide (divide in order to multiply) by establishing another church.

Many new communities have been developed since 1940 and are without sufficient churches and spiritual leadership.

Many underprivileged sections of cities need Methodist churches. We have taken care of the boulevards, let us also take care of the housing projects and other needy areas.

New suburban areas of many cities need churches.

Some abandoned rural churches need to be re-opened, now that rural areas are better able to finance churches.

District superintendents can spot one or more rural areas which need a church.

Let every district organize one or more new churches this year.

New Churches in Charlotte

Eight new churches have been organized in Charlotte, North Carolina, during the last seven years under the auspices of the Charlotte Mission Society, and five more churches are proposed in the near future. This Society plans to spend $10,000.00 annually for church extension. Its membership contains not only the pastors, but many of the leading laymen of Charlotte Methodism, and its support comes from all of the Methodist churches of Charlotte.

These new churches had a total of 240 members when they were organized, whereas now they have a combined total membership of 1,453 with a prospect list of 711 more.

These eight new churches have Sunday school enrollments totalling 1,382, and the first seven of these churches that were organized have a combined pastor's salary of $19,000.00, ranging from the one that was organized in 1947 which now has a salary of $1,500.00 on up to three churches who have a present salary of $3,000.00 and one that has a salary of $3,600.00.

The most recent of these churches was organized on November 17, 1948.

New Churches in New Orleans

New Orleans Methodism continues to do things through its district superintendent, H. L. Johns, and through its Board of Missions and Church Extension.

Since the revealing article was written for February SHEPHERDS, the Elysian Fields church has purchased an excellent lot for $6,500.00. The pastor is now conducting services in a Plumbing and Appliance store. The Jefferson church has selected a site in Jefferson Park, near the High School, and has practically raised enough money to pay for it. The Thibodeaux Church has nearly enough funds to complete payment on its parsonage which is valued at $8,000.00. The Canal Street Church is going up. It will be one of the most beautiful in the city. The Lake Vista Church has been organized as a result of the visitation campaign, and a Sunday school started.

When great city districts organize their own Boards of Church Extension and get the laymen of all of the churches in it and behind it, things are bound to be accomplished with reference to new church buildings and congregations.

"Your SHEPHERDS grows on one. The more attention I give to it, the more I appreciate it; it is quality."

—*Claude Burke Dickinson,* Pastor, Crumpler, W. Va.

WE HAVE THIS MINISTRY

To hold ideals which other men pass by,
And fight to prove the truths which they neglect;
To believe in hearts where fear and hate run high,
And win the answ'ring trust that we expect;
To stand upon some lonely mountain height
And looking up, remember to look down,
At once above and yet within the fight,
And bodily trumpet no uncertain sound;

To find the narrow passes steep and dark,
That penetrate to plains the hills divide,
And lead where lusher fields let men embark
On nobler tasks which wider hopes provide;
To make the wilderness a bright new world
Aglow with deathless dreams of sacrifice,
Nor fully know the challenge we have hurled
—This is the pulpit's high and holy price!

—*Gordon Pratt Baker*
Washington Grove, Maryland.

IT DID HAPPEN

You ask me *when* I gave my heart to Christ.
Yes, I know.
'Twas on a certain evening, burdened with shame
Because of sin, and a sense of woe.
I came to Him, trusting in His Name.
There were no tears,
And no fears,
But a deep peace,
And a heart unburdened,
And a joy profound.

You ask me *how* I gave my heart to Christ.
I came and took Him at His word.
My heart was stirred,
But quietly.
I came to Him in full surrender.
And felt His welcome,
Kind and tender.

Others have come,
They know not when or how—
But it happened, somehow.
And they now
Are conscious of a strange relationship
To the Christ of Calvary's brow.
'Tis not important the "How" or "When,"
But that somewhere in the past there was a "Then."

—*William Swales*
Port Allegany, Pa.

"HOW AND WHEN"

In March SHEPHERDS we printed a poem entitled "How and When," a poem which was used in a church bulletin and listed anonymous. Several favorable comments have been received about it. The above poem, "It Did Happen," was inspired by it.

G. A. Trodie, a minister of Lakeville, Indiana, writes us that William H. Sinks, an aged layman of Lafayette. Indiana, wrote this poem several years ago. Mr. Sinks is now nearly blind but retains his powers of mind and spirit in a great way.

MEN OF COURAGE

Men of courage, men of faith,
Men with loving hearts afire—
Here's the cross, the way, the life;
Use them all—it's God's desire.

Take thy cross and lead the way,
Let thy brother's heart be warm—
Show him life in Christ our Lord;
Show him peace in calm and storm.

Preach the word of Christ with zeal,
And advance His Church for all—
You must help His fold increase;
All mankind must hear the call.

—*Donald A. Haarup*
Dolliver, Iowa.

LORD OF OUR HEARTS AND MINDS

Tune: Trentham, 180, *Methodist Hymnal*
or other S. M. tune

Lord of our hearts and minds,
Source of all truth and light,
Bless Thou my eager search for Thee,
And guide my quest aright.

Lord of our hearts and minds,
Hater of sham and sin,
Shatter the wrong that in me lives,
And make me pure within.

Lord of our hearts and minds,
Maker of life anew,
Take this poor, twisted soul of mine
And make it straight and true.

Lord of hearts and minds,
The Kingdom's sovereign Head,
Write Thou its laws within my heart,
And let its power be spread.

Lord of our hearts and minds,
God of the burning heart,
Kindle my soul with love divine,
Make love its only art.

—*William Blake,* Pastor
Wausau, Wisconsin

CHRISTIAN EXPERIENCE

The hymn-poem by William Blake, pastor of the First Methodist Church, Wausau, Wisconsin, that appears in this issue of SHEPHERDS, follows the normal course of Christian experience. It is worthy of note that in this poem there is the search for God, the conviction of sin, conversion, dedication to the Kingdom of God, and the burning heart of the evangelistic passion.

We recommend that you print this poem in your church bulletin and have your congregation use it as a hymn.

THE PASTOR---HIS OWN CRITIC

by Edmond H. Babbitt
Board of Hospitals and Homes

Every minister faces the handicap of having to be his own critic. There is hardly a profession in which the practitioner is so surrounded by an aura which protects him from criticism as is the case of the ministry. This is partly due to the pedestal upon which the average minister is placed. Some parishioners would as soon criticize the deity as criticize their minister because he is of the cloth. Other members of the flock will severely criticize him to their fellow-members, but lack the moral courage to make constructive suggestions to his face.

Often while I was in the pastorate I thought that it would be helpful to have a thoroughly intelligent, friendly layman meet me after the Sunday services to make suggestions and constructive criticisms. I once had an engineer in my congregation who occasionally took me to task about the inaccuracy of some generalizations I made in my sermon. He never knew the good he did in compelling me to scrutinize every generalization I made after that. But who is to be the engineer in the average congregation?

Who will tell the minister of ineffective mannerisms in delivery, some of which may even be offensive? Who will tell him that his sermons do not take hold? I recall, as district superintendent, having one member tell me that her pastor was preaching on one book of the Bible each Sunday for several months. She was not much impressed. Maybe the people needed the Bible but evidently this pastor could not give it in such a way as to grip his people. However, this good lady never did tell her pastor what she told me. He may have been proceeding on the sweet nothings of a few members of his congregation who handed out polite compliments at the door. He would have been a better preacher if he had received the valid criticisms of his best people. But because he was "the preacher" he never received those criticisms.

Many a pastor has been handicapped because no one told him of the miscarriages of good judgment which he made. One pastor got into a serious argument with the school board of his village because they would not accept his daughter who was two weeks under the required age to start school. His parishioners did not dare tell him that his misjudgment had done him and the church more harm than he ever dreamed. Many pastors have made serious misjudgments that they knew not of, and were never told. Sometimes these are not sufficient evidence to unfrock a man but often they are evidence that he is unsuited to his vocation. If a minister is endowed with the capacity to make misjudgments he doubtless will have serious trouble in the course of twenty years in the ministry.

Needs Constructive Criticism

Every thinking clergyman ought to know that he learns more by one constructive criticism than by a whole Sunday morning of after-the-sermon compliments. In fact we learn more by every criticism than by compliments under any circumstances. Because a minister has so few critics he is honestly handicapped and it is a wonder that he is as successful as he is. Many a queen of the parsonage has been a man's best critic, but even that has its limitations. She is in love with the subject of her criticism and therefore may be partially or wholly blind. She may not see things as do the laymen and, furthermore, she has to live with her preacher-husband. However, the average wife is a better critic than none at all. To keep him humble St. Francis called a monk before him and required him to repeat all the critical things he had heard about St. Francis. It has been pointed out that he could have received home service at this point if he had been married.

If a minister worked in an office or a factory he would have an overseer who would check up on him. He has no such "checker-upper." If he is a Methodist he will have a district superintendent, which may or may not be of help. In the main he will have to learn of his errors the hard way. His greatest help will be an alertness to his own imperfections and a teachableness. Theological seminary training will aid greatly as will attendance at conferences, schools, etc., where an educational process goes on. Occasional speaking before meetings in which ministers are present will help. To use a wire recorder or other reproducer will show, in glaring fashion, the imperfections of sermon delivery. I know one pastor who recorded his sermons for a few weeks and did not like the results at all. Maybe his congregation had not been liking it for some time but would say nothing.

One point at which every minister could probably make improvement is that of the use of time. In what profession can a man be as busy with nonessentials and pass up the major tasks as in the ministry? I have known men who were as busy as the proverbial bee but it was all going in circles. They hurried hither and yon, attended this meeting and went to that, giving the impression of being under pressure because of overwork when all the time their work was loaded with unimportant trifles. The minister who will dare to keep an accurate record of the exact use of his time for a week will be startled. Try it for yourself. Check yourself to see if your time is spent on what is important. Have you passed by on the other side the responsibilities which ought to have been met? Have you justified yourself by being busy with little things? Not many ministers are downright lazy, but many are inefficient.

The average minister can probably live without criticism but to many this is a handicap. They would be better ministers if they received constructive criticisms from time to time. To offset this handicap I suggest that the minister adopt an attitude of receptivity toward suggestions about his work. Why not counsel with the lay leader about possible means of improvement? Or take into your confidence some other layman who has intelligence, good judgment, and a cooperative approach.

Why Do You Go to Prayer Meeting?

In an effort to build up the midweek prayer meeting, a Buffalo businessman and Methodist layman is offering a striking and persuasive postcard size folder on this subject for 30¢ per 100. Orders must be placed directly with him: Mr. H. B. Milward, Box 143, Burt, N. Y. (Stamps will do.)

LAY ACTIVITIES AND EVANGELISM

Bruce McCullough, New England Southern Conference Lay Leader, with group of Charge Lay Leaders at Laymen's week-end Retreat.

The Board of Lay Activities and the Board of Evangelism of the New England Southern Conference held a Laymen's Retreat for Charge Lay Leaders at Monponsett Lake, Massachusetts, over a week-end, Friday night through Sunday. The Conference Secretary of Evangelism, Otis Monson, and the District Secretaries of Evangelism helped to promote and sponsor it. Bruce McCullough, the Conference Lay Leader, was in active charge of the sessions. This Retreat was held in a quiet place where there was an inn, and all meetings took place in the inn and the men were housed there.

The District Superintendents of the Conference met with the men at some of the meetings, and they were in charge of the communion service at the breakfast hour at eight o'clock on Sunday morning. Tracey K. Jones, Lay Leader of the Central New York Conference; Kinsey Merritt, Lay Leader of the Newark Conference; Bishop John Wesley Lord; and J. Manning Potts, editor of *The Upper Room,* were among the principal speakers. Either the lay leaders themselves or their churches paid the expenses incurred. A large number of ministers attended also.

This Laymen's Retreat brought the Charge Lay Leaders face to face seriously with the problems of their own lives and with the work of the layman in the local church, in the Annual Conference, and in the Church at large. Dr. Monson says that the Retreat, among other things, established the fact that laymen do pray.

This new venture in The Methodist Church was a most successful one, and it is recommended that the Annual Conference Board of Lay Activities, and the Annual Conference Board of Evangelism unite in their efforts in holding these Retreats for laymen.

PEOPLE ARE BEING CHANGED

Lafayette Park Methodist Church in St. Louis received 123 new members during the first six months of this Conference year, and has set its goal at 225 for the year. The pastor, Alfred A. Watkins, Conference Secretary of Evangelism, writes "I have never had a record anything like this before in my 25 years as a pastor. The best part of our program, we feel, is that people are really being changed."

PRAYER RETREAT AND VISITATION

The unusual combination of a Prayer Retreat and a Visitation Evangelism Mission was held with great success at Grand Island, Nebraska, as a major evangelistic project of the Nebraska Conference Board of Evangelism. Plans were carefully made in advance, and over 70 pastors enrolled during the three days.

The daily program was as follows: a Prayer Clinic directed by James S. Chubb in the mornings; instructions in visitation evangelism given by Eugene E. Golay, Conference Secretary of Evangelism, in the afternoons; and the actual visitation in fifteen laboratory churches at night.

The results of the visitation were truly thrilling. During the three nights a total of 130 teams visited 428 prospects and received 110 first decisions and 66 letters of transfer.

The District Superintendents of the Kearney and Hastings Districts were present and gave fine co-operation throughout. The Chairman of the Conference Board of Evangelism presided at the various sessions, and the expenses of the Retreat and Visitation Mission were cared for by the Paine Evangelistic Fund.

The Book Table was a popular spot during the free periods. Over $65.00 worth of books and pamphlets were sold. Especially popular were "The Beliefs of a Methodist Christian" (Tidings), "Discipline and Discovery" (The Upper Room), "A Workable Plan of Evangelism" (The Methodist Publishing House), and "Prayer, the Mightiest Force in the World."

At the close of the Prayer Clinic a Prayer Circle for ministers was initiated with 25 men joining the fellowship.

PENTECOST AT ATCHISON

Pentecost has been experienced in the First Methodist Church of Atchison, Kansas, under the leadership of Ralph O. Taylor, according to a report of James S. Chubb, former Associate Secretary of the General Board of Evangelism and now pastor at Grand Island, Nebraska. Whereas this church has been more or less drifting along for a number of years, now it is vital and alive.

There have been 179 persons received into the church this Conference year, up to May 15, and 83 of them have been by confession of faith. The "1 for 17" active members (the ratio needed for Methodism to achieve the 400,000 goal for this year) would require only 27 on profession of faith for this church. The Atchison church will almost double its "1 for 17" goal.

The chief personality and factor among the laymen in the securing of these new members has been the consistent work of a young doctor, Robert Brown, the son of a Methodist minister, who spearheaded the work of the Fisherman's Club. One campaign of personal and visitation evangelism was conducted in December and another just before Easter. It is now their purpose to visit for Christ and the Church one night each month.

During the year church attendance has increased 50% and Sunday school attendance about 25%. There are now two active choirs, whereas a year ago there was no regular choir at all.

"THOROUGHLY SOLD"

The First Methodist Church, Huntsville, Alabama, secured 68 commitments to Christ and the Church in four nights of visitation evangelism. More than 400 persons have been received into this church during the less than two years that R. Lambuth Archibald has been pastor. He is "thoroughly sold on visitation evangelism"—for he has tried it. It works in his church over and over again.

25,000 Pastoral Calls!

by E. Hampton Barnette
Pastor, London, Kentucky

In checking up on my pastoral ministry for a period of 28 years I was surprised to learn that I have knocked on 25,000 doors, and was graciously received in most of them.

The visitation service of the pastor is one of his highest privileges. It has never been a task for me to call in the homes, business places, farms, tobacco stripping rooms, offices, schools, mills, railroad shops and yards, mines, and places where my people work. I keep a daily diary of all personal contacts with my people, and prospective members. It is my custom to make an average of 80 calls a month the year round.

It is not enough for the parson to do all the calling. The people should show their interest and courtesy enough to return the calls to the parsonage or manse. In the past sixteen months more than 400 people have visited our parsonage. This kind of co-operation will create a powerful church life, and assure the onward movement of the Kingdom of God, when it is kept up over a long period of time.

There is no appreciable difference in pastoral calls now and twenty-eight years ago, so far as the people are concerned. There are many mechanical approaches to the homes of the people. Bells, gongs, loud-speakers, buzzers, clerks and secretaries, and many others must often be penetrated before reaching the home.

It is not very inviting when the pastor speaks through a transmitter at the door of a large apartment building to one of his members and hears a very courteous answer that gives direction: "Oh, the pastor! Come right up; take the stairway to the fifth floor, go down the long hall east until you come to another hall running west, and follow that hall to apartment 523. Watch for a bulldog down that hall; if you will just speak to him you will be comparatively safe. We will be looking for you."

I heard a clamor at a door once, and a giving of sharp commands. The voice within said: "Wait a minute, please!" After some delay he came, opened the door, and said: "I had to put the big police dog up; if you had opened that door he would have eaten you up." I still did not feel too safe until I was several blocks on my way home!

The other night the College Professor of Sociology came in to sit with me for company while his wife was away. After a delightful visit with the professor, I went to the basement, brought up some pepsi-cola, and decided I would serve him, as I had often seen my wife do when friends come in. I fried two eggs, two slices of bacon, set down a jar of our favorite cherry preserves, made a pot of coffee, and set everything out of the refrigerator I could find.

In the long process of knocking on people's doors only a few times have I been handled roughly. Once in a coal mining town where I was calling on all the families, I sounded the usual alarm by knuckling the door. A woman came and opened the door. I announced quite proudly that I was the Methodist preacher. She replied: "Are you?" She made no further statement. I asked her if I might come in and get acquainted with the family. She answered: "Come in, if you want to; but we do not believe in your religion." Knowing how she felt in her heart, I assured her that many Methodists did not believe in their religion either, that is, enough to attend church regularly. After a visit in the strange home, the skeptical woman graciously invited me to return again.

★ ★ ★

PASTORS—PLEASE WRITE

Please write to the Editor of SHEPHERDS an account on your most interesting visit as a shepherd. Let the subject be, "My Most Interesting Visit as a Shepherd," and let the length be between 200 and 600 words.

SHEPHERDS will send a check of appreciation for $5.00 for those accounts that are printed.

★ ★ ★

A pastor who continually visits among his people acquires a sense of humor and understanding that helps him in his long and weary way of service. We must laugh, cry, sing, pray, eat, spend the night, and in general live among our people as "one who serves." There must be no favorites among the parish people. The pastor must visit from the garbage man to the president of the bank, and the college president, and be versatile with all his people. Ah! There is the rub! The task of the minister is more exacting than that of any other person!

I once had some Italian children in my church whose parents were of another faith. They thought of me as their pastor. Very unexpectedly their mother died. I went as quickly as I could to their home. The little children ran to me crying: "Oh, there comes my pastor!" The father became my eternal friend after the friendship with him through the "dark night of his soul."

Pastors themselves need other pastors to visit them. When the dark hour came to our home, and the government sent us the message: "Regret to say your son was killed in action . . ." I thought I would die if some preacher did not get there quickly. My district superintendent arrived; all the town ministers came around. They were not Baptists, Presbyterians, Methodists, Disciples, and others then. They were little lights in the darkness of my parsonage home. They were not the only ones who came. My church came. People are fine at heart, and life is made richer when they share that richness of their souls with others.

My little grandson dearly loves singing. His pastor visits him and knows him. But the little fellow, just now beginning to talk, went to church with his parents for a musical program. He sat on his mother's lap, with rapt interest while the singing was going on. The singing stopped and the pastor came out on the platform to make a few remarks. The two-year-old looked up and saw his pastor, and spoke out so the whole church could hear: "Ow, Oh! John go home!" He liked visiting and singing much better than he did preaching! Many of our older members are like that!

THE SECOND COMMITMENT DAY

by Bishop Wilbur E. Hammaker
Board of Temperance

Methodism's second Church-wide Commitment Day was a great event. Commitment to abstinence and to "a good example" captured the imagination and laid hold on the wills of multiplied hundreds of thousands of Methodists the first Sunday in Lent. Many churches dramatized the day in striking fashion. Some of the experiences were most unusual.

The day was another significant milestone in the new Methodist Temperance Advance Movement, which began in 1945. Since then, our people have come a long way. The gains have been great. We have gone far enough to be heartened, yet not nearly far enough to be complacent.

There can be no mighty movement toward answering the gigantic questions all snarled up in the manufacture, distribution, and use of alcoholic beverages, until a vast company of Americans see clearly the reason for and the values of total abstinence. The moral aspects must be sensed; the religious involvements must be understood. The mind of the Master must be brought to bear on the total liquor situation.

Behold the Results!

It is impossible to receive complete figures from the whole Church concerning such a movement. Knowing that many reports cannot even be "pulled in," we did not even make the attempt. But we have gotten "spot reports" from all sections of the Church, realizing that they would give a fairly reliable picture of the whole. As a result there are some things that we do know for certain.

We know that Commitment Day was widely observed. This year there was less open or subtle opposition to its presentation. Few preachers, this year, encountered the off-hand, and seemingly casual expression: "Better let it alone, preacher." Some laymen who voiced some such an attitude in 1948, actually took an "about face" and said: "Preacher, things are getting so bad, you had better lay it on the line on Commitment Day. Go the limit."

In some churches, of course, the Day was observed more or less perfunctorily. This seems to have been true in about 25%. In some churches the Day went unnoticed, sad to say. Apparently, about 20% of them were in this lamented company. Next year many of these will observe the Day.

More than 60% of the churches of American Methodism observed the Day vigorously, and wisely. About two million Commitment Day Cards were mailed to the pastors and churches on order. Many churches used cards left over from last year's Commitment Day. Some even printed their own. Some pastors printed the Commitment Pledge in their church bulletins. The large Virginia Conference observed the day early in January and created its own pledge cards.

Last year (1948) more than one million persons signed the Commitment Pledge. These were not asked to sign again. This year about 700,000 more signers joined that number. This means that a million and three quarters of Methodist men and women, boys and girls, have consecrated themselves to travel on "the high road" of total abstinence. On the first Sunday of Lent, 1950, their number will go beyond the two million mark. God be praised!

More Than a Mandate

Commitment Day is bound to be more intensively and extensively observed year by year. More than a mandate from the General Conference is motivating preachers and a large number of our lay people. Moral imperatives are again emerging into full consciousness in the minds and hearts of multitudes of Methodists. The ethical values involved in the total liquor situation are again becoming clear, and conscience is once more getting a chance. We are coming alive to our tremendous responsibilities.

More and more we shall be giving ourselves as a mighty Church to teaching the facts about the Great Destroyer. Already plans are in the making for a greater observance of Commitment Day in 1950 than in 1948 and 1949. It can be done. With God's guidance and help it shall be done.

Sample Stories

Interesting reports have come in. Let me share a few out of many:

The pastor of a church of 948 members said: "We had a glorious time on Commitment Day. I had made full preparation. I found that I could get ready, simultaneously, for Commitment Day and the Week of Dedication. *The two projects fitted together perfectly.* Each tended to help the other in the minds and hearts of my people. Counting those who signed last year, more than 75% of the worshipers on Sunday morning committed themselves to total abstinence and a good example. I preached on the subject, 'For Their Sakes.' It was a wonderful time for me and my people."

Another pastor tells this story: "About two o'clock on Sunday afternoon my phone rang. I recognized the voice of one of the successful men of my church. He said, 'I'm coming over to your study. I want one of those cards. I did not sign this morning. But Bill and Mary said at the dinner table that they had signed (Bill is 13; Mary is 15). I think what they did is good for them. I believe it will help them to know that I, too, have taken the same stand.'" Children still do lead their elders.

Read now a short letter from a very little church. The pastor writes in humble vein: "I am sure it would interest you to know that our little country church observed Commitment Day. There were 64 present and 63 signed the cards. Our church is now a station, just five months old. Do you not think we are beginning to walk? Certainly we are out of our swaddling clothes."

A city pastor told me a very wonderful experience in his church of 1,500 members. He had his people come down the aisles of the sanctuary to deposit the signed Commitment Cards on the sacred Sacramental Table. More than two-thirds of his great congregation responded to his challenging and dramatic appeal and laid their pledges on the Lord's Table.

The day of glorious deeds is not done. It is just begun. Our golden age is not yesterday. It is to be tomorrow.

CONFESSIONS

June *Shepherds* requested that pastors send to the editor constructive and creative articles of not more than 600 words on "Confessions on a Shepherd."

Ten dollars will be given for the confessions that are printed in the fall issues. The offer still holds.

See June *Shepherds*, page 21.

CONTINUOUS EVANGELISM IN CENTRAL JURISDICTION

by J. W. Golden, Associate Secretary

In this first year of the Advance for Christ and His Church there has come a very definite call for study and Christian service. The pastors of the Central Jurisdiction have received that excellent book, *Man's Disorder and God's Design,* and with it the "Guide." They should read this book and the special booklets in the fall on our Faith, our Church, our Ministry, and our Mission. Special preaching missions are called for, and efforts should be made to step up the work of every department of the Church. This could become the most significant quadrennium in many decades.

The General Board of Evangelism is making special efforts to assist pastors and churches in the greatest achievements of modern times in winning people to Christ and His Church, and in making real Christian disciples. The Conference and District Secretaries of Evangelism, and other evangelistic leaders, are proving invaluable in this work.

The Central Jurisdiction will make every effort to advance in all areas of the work to help save the lost, even unto the least and the last, and to train and develop active Christians.

Stress Winning Persons to Christ

Already Institutes of Evangelism have been held in several Conferences. In institutes in the Upper Mississippi, Central West, Atlanta, Central Alabama, Florida, and South Florida Conferences, the following methods of evangelism were studied: Pulpit, public, educational, visitation, vocational, and correspondence. The importance of the altar calls or invitation to Christian discipleship, prayer retreats, family devotion, and the reading of the scriptures were especially stressed.

Moreover, plans were made for visitations to be followed by preaching missions or revivals in local churches, some city-wide and on district and conference levels. In some of the institutes teams of ministers and laymen won persons to Christ and the Church both by first decisions and by transfer. Pastors were so stirred by the visitation that they testified to their rich experience in going out and winning others. Some said they were returning to their pastorates determined to win large numbers. Some of them believed they would even double their membership by visitation evangelism.

There is a great challenge in the schools for veterans. Hundreds of ex-soldiers are enrolled in these schools and are studying and preparing for various professions and trades. A large part, possibly the majority of these veterans have no connection with any church, and many of them do not attend any type of religious service. Some of them are very responsive and appreciative of the presentation of Christ and of interviews on the Christian life. Among these veterans are men with unusual talent. Some of them are potential ministers, missionaries, and Christian workers who can make a large contribution to a progressive civilization. We should go "all out" and make every effort possible to win them to Christ and His Church. This is urgent.

Our people in every area of the Central Jurisdiction are in accord with the Advance program of the Church, not only the supreme task of making Christian disciples, but also the 33⅓% increase for our World Service Agencies.

New Churches and Parsonages

Throughout the Jurisdiction some new building projects are already in progress. At Birmingham, Alabama, under the leadership of H. B. Gibson, pastor, the St. Paul Church is being rebuilt, and may be near completion by the time this issue of SHEPHERDS reaches its readers. This will be one of our most outstanding church buildings. The parsonage there is already completed, being well equipped and beautiful.

In South Memphis, our Warren Methodist Church under the leadership of J. B. Royal, pastor, will soon be building on a new site. This new church will serve a densely populated community and will meet a real need with an adequate building and a new parsonage. For this project the writer has secured an allocation of $10,000 of "Specials" through J. B. Peters, the Memphis District Superintendent of the Southeastern Jurisdiction. Like many others throughout the Church, Dr. Peters is deeply interested in our progress and welfare.

We have found great value in interdenominational work and co-operation in community projects for social, recreational and religious activities. This has been very evident in making surveys and in holding city-wide revivals. Glorious results have been attained in this way at Springfield, Missouri, and at Hot Springs, Arkansas. Our high school and college groups work beautifully and faithfully in interdenominational community projects and daily vacation schools.

We are using every means available to promote evangelism. It is our hope to be equipped soon to do this through audio-visual aids, and to be able to use all methods that we may save some.

Newly trained Directors of Evangelism in the Florida Conference.

Upon the trained Directors of Evangelism rests the responsibility to help other pastors in cultivation and promotion of visitation, teaching and preaching missions. To win, to develop and assimilate for Christian service, to establish Christian families, and Christian personalities is a part of their job.

Newly trained Directors of Evangelism in the South Florida Conference.

AN EXPERIMENT IN RURAL EVANGELISM

by Ernest A. Matthews
Secretary of Evangelism, Genesee Conference

To the closing Sunday evening service at the meeting in the little rural church I took a number of selected pictures of Jesus. In making the altar call, I asked every child who would like such a picture to come to the altar. They came, of course, every one of them! Then, as they knelt with me, I asked those who would pray from the heart to pray a little prayer of consecration with me. It was easy after that to call for young people, and they came and filled the altar in that little church. So the use of pictures for the children as well as proper literature for youth and adults is one that certainly will be blessed of God in rural evangelism.

A Co-operative Effort

This was the closing feature of a co-operative effort in rural evangelism, but I just wanted to tell it first. It was at Marshland, a strictly rural church, on the Gaines (Pa.) three-point circuit which the pastor himself calls "The Pine Creek Circuit." One particular evening of the week of public services, members of the Gaines and Asaph churches attended also.

These three churches occupy a territory that covers 26 square miles of mountain terrain, and are the only churches in this whole area. The pastor, Edward Cross, had arranged for a week of experimental evangelism which would engage practically all possible methods, especially the combination of visitation and pulpit evangelism. Another pastor, Lyle Owen of the Galeton, Pennsylvania, charge, and I placed ourselves at the disposal of the pastor, who had arranged a visitation list of 130 families. He had done a fine piece of work in preparing his cards for this visitation, and he wanted every family on his charge of three churches visited. Many of the visits were nominal pastoral visits, but they were quite important in their own right, and deserved to be made. Even though this mountainous region in Tioga County is rather sparsely settled, the visitation of 130 families seemed a large order, but we cheerfully accepted it. We divided ourselves into two teams and visited one hour each morning and the entire afternoon each day.

Results

The results were encouraging. Many children were promised for baptism; many prospective church letters were turned up; and several adults indicated a deep interest in accepting Christ and uniting with the Church.

The evening evangelistic services were remarkably well attended, the number of children and young people being the challenging element. Several young people publicly took their stand for Christ, and five young women responded to the call that their lives should be under the control of Christ for life service.

Visitation and Literature

In each visit we left carefully selected pieces of literature in each home. We made particular use of the Prayer Circles Card printed by Tidings. It was used to encourage the preparation of lists of persons to be prayed for daily, and we were assured that many such prayer lists were being made.

The visitation was received with such appreciation that it might be that in future efforts from four to six teams may be made available on this circuit to go out into the homes of the people or to contact men in their barns and at work in their fields.

As a result of this experiment in rural evangelism, a church right out of the open country has been awakened, and we are sure the blessings will continue.

RETURN, O CHURCH, RETURN!

Return, O Church, return!
To thy first Love, return;
Deny thyself, take up the cross,
Return, O Church, return!

Repent now of thy sins,
And cry to be made free
Of pride and self and worldly lusts,
That thou may'st faithful be.

The times are dark and drear,
Fear fills the soul of man;
Distrust, suspicion everywhere,
A bold satanic band.

In thy return, O Church,
Thy former strength shall find;
Conviction, courage to proclaim
Cleansing and peace of mind.

To your altars, then, O Church,
Implore forgiveness there;
Too long the lesser things of life,
Have robbed thee of His fear.

—*T. M. Swann,* Dist. Supt.,
Staunton, Virginia.

ARISE, ALL CHRISTIAN MEN

Tune: Laban (277) or Boylston (287)

Arise! All Christian men,
And face a world aflame
With hate and greed and violence:
Your work is still the same.

Arise! All Christian men,
To build a world secure,
To make a new and better scene:
This is your calling sure.

Arise! All Christian men,
Build high the store of love;
Thy warrant is our earthly need,
Thy mission from above.

Arise! All Christian men,
Remembering the name
Whose every act was righteousness;
His goodness is your shame.

—*Henry E. Meyer,* Dean,
Southwestern University,
Georgetown, Texas.

How to Have
A SPIRITUAL LIFE CLINIC
In Your Own Church

by James S. Chubb
Former Secretary, Department of Spiritual Life
Pastor, Grand Island, Nebraska

You have heard of Spiritual Life Clinics being held by districts and by Annual Conferences to good effect. It is easy to see that a Spiritual Life Clinic or Mission might be held by bringing pastors and choice laymen and spiritual leaders from a wide territory together at a central place.

But what you want to know is this: Is it possible to have a Spiritual Life Clinic in a local church: Can you have one in your own church? The answer is: Yes.

You can have a Spiritual Life Clinic in your own church. You can have one, even a successful one, but there is a price that you (and others) will have to pay. You will have to *desire* it; you will have to *prepare* for it; you will have to *pray* for it; you will have to *plan* it; you will have to *prosecute* it.

The first essential of any forward step in a church is for someone to desire it, to believe in the possibility of it, and to realize that the time is ripe for it. This act of faith is a prerequisite of any spiritual life series. The pastor and some of his laymen must be convinced that the time has come for a real spiritual advance in the church—that is step number one.

Preparation for a spiritual life clinic must come from the heart and the spirit as well as from the mind. One can mentally assent that a thing should come to pass, but that will not bring about the intangible spiritual drive that conviction from the heart and the Spirit of God will give. There have been those who have tried the New Life or Spiritual Life Clinic in their church on a thinking level alone, and it did not work out. If the heart and the Spirit say "come" as well as the mind, the time is ripe to proceed.

Prepare your church for a Spiritual Life Clinic. First, preach about it with conviction, from your own personal desires and needs. Do not expect everyone to see the need of it with this first presentation. It takes time for people to catch a vision and become receptive for a spiritual advance. It is absolutely necessary that this vision be in the hearts and minds of the people, or at least in some of them. Take the necessary time to prepare. You cannot simply announce a Spiritual Life Mission for next week, and have a real spiritual advance.

Literature can be of great help. Selected literature on prayer and Christian living should be passed out or sold to the people. This will give additional preparation. Men and women can read when alone, when they have time to think and to pray. Splendid prayer and personal spiritual life literature is available, and it is helpful to the congregation. Select it; get a generous quantity; pass it out generally or to selected people in the congregation.

Outside help in preparation can be obtained by getting a visitor who has been in one of the missions and who has received great value from it. This person will give added authority to your work and hopes. People are so constituted that they like to have more than one voice tell them of a good thing. A neighboring pastor or layman can in all probability be secured who has been much affected by the New Life or a spiritual life movement and will testify to good effect why your people should become interested in and work for a spiritual life clinic.

If after some months of preparation, there are those who are interested in a spiritual life mission, then proceed with your planning. It will be a good thing to date it some months ahead, so that busy people can set aside the time and prepare for it. Give good publicity to this date so that people generally will know about it.

Secure a leader who will help the pastor during the time of the mission. There is an element of newness in this which gives added meaning to the mission. This man need not be chosen for his elocution but rather for his capacity to speak and live spiritually. A layman will do quite as well as a minister. It is well that the services not be just a series of sermons. The important thing is that the guest leader and helper be a man of God with a message to the hearts and minds of the people.

Let the local folks have an active part in the meetings. You know of men and women with strong prayer lives, who have a story of spiritual progress and growth. Heart to heart discussion will be helpful. There will be many who have never heard of the inner meaning of religion from the lips of their fellow Christians. This gives reality and practical content to the work of the mission.

Regular prayer circles must prepare for the mission and meet regularly during the mission, if the mission is to get results in living. Long hours of prayer is the price of a good mission. It is God who must give the increase, not man. Prayer gives God a chance to channel through and work through.

Should other churches be invited to participate? Yes; if they desire to come, let them come. God works through all of His children, His wonders to perform. Spiritual life is a gift of God to people of all churches and denominations. "Whosoever will," let him come.

GOD AND THE FARMER

Just a word to say how pleased I am with the leaflet "God and the Farmer," by James S. Chubb. We need more such leaflets—many more. This is the first such I have discovered with a distinct rural emphasis. With the large rural element in The Methodist Church, we should have more material such as this.

***—Charles E. Pieh,* pastor, Paynesville, Minnesota**

The PRAYER CIRCLE CARDS will be found most helpful for individuals and groups also. Order both from TIDINGS.

Out of the Mailbag

MINISTERING IN EVERY HOME EVERY DAY

IS WHAT THIS PASTOR DOES

Robert Y. Horton, pastor of St. Paul's Methodist Church, Memphis, is shown with his secretary, Mrs. Julia Crosier, as they prepare to send *The Upper Room* with a pastoral letter to every home for which St. Paul's Church has a responsibility through membership, prospective membership, or constituency list.

The Upper Room goes into every home with an offer of service and a direct ministry to the daily needs of the family. Without asking or pleading, but with a simple and direct ministry of evangelism, spiritual growth and comfort, *The Upper Room* serves every family of St. Paul's Church. Mr. Horton is enthusiastic about the value of *The Upper Room* and the Parish Cultivation Plan in the program of his church and any church.

THE LIST KEEPS GROWING

says T. O. Marshall, Pastor

Sevierville, Tennessee

I mail *The Upper Room* to each home in my church constituency and the list keeps growing. The people like *The Upper Room* so much that their voluntary offering placed in The Upper Room envelope pays all expense of the undertaking.

"BEFORE I LEAVE MY ROOM"

testifies Effie L. Kirk

Seattle, Washington

I find the daily reading of *The Upper Room* a great help to me. I work in a hospital-diet kitchen and begin my work early at 6:30, but always manage to read *The Upper Room* before I leave my room. I wish more people could read the helpful messages.

WE HAVE A PASTOR

says Miss Bernice Ford

Camden, New Jersey

Since last October we have had a new pastor at our church; a young man, very enthusiastic, who has a great passion for souls. Immediately he gave me an order for *The Upper Room* and since has more than doubled it. These he pays for himself and distributes when making calls. He feels very keenly about *The Upper Room* that it is one of the greatest means of family devotions, and he wants to make every family a subscriber.

Easter Sunday he also gave a copy to the parents of each baby baptized and to each person taken into the membership of the church, to help each family start a family altar. This was very impressive, being done right at the time during the service. He also gives one to each couple he marries.

I give a few copies out as samples to try to get persons interested, and I always display the posters that I receive from you. I belong to a large Sunday school class of girls. As each new member joins, I try to make her a regular user of *The Upper Room*.

Out of my order I have three people who take *The Upper Room* in large quantities and distribute them themselves. Two people take 24 copies each, and another takes seven.

"WHEN THE COTTON GETS READY"

from Miss Bright Whitefield

Bartow, Georgia

Please send me 10 copies of the May-June issue of *The Upper Room*. I do not owe you anything, for which am glad. I have no money now, but will have work to do in the fields in a few weeks when the cotton gets ready to cultivate. Then I send you the 50¢ for the books. I always get 10 because I like to have my friends read them regular as they come. If I did not order them and give them out, they would not have any to read, and they would not get any of them.

Some give me 5¢ for them, and some of them give me clothes and food. Since I have been giving these books, I have received many great blessings. My friends practically halfway feed me and give me about all the clothes I get. I sure have a lot of good clothes. So I want to help by giving the books. God is highly pleased at this little work I do for him. I will have the money in a short while to send you.

"WITH MY SCHOOL BOOKS"

writes Barbara Barker

Chattanooga, Tennessee

Yesterday I was handed a copy of your booklet, *The Upper Room*, on the street corner. At first I was tempted to throw it down when I got out of view, but the man said in such an appealing voice, "Please take this little booklet home and read it, please." So I put the copy in with my school books and brought it home.

Last night before I went to sleep I read the first devotion. I was so impressed with the little book, I wish to order a year's subscription.

HELP FOR THE BLIND

by Donald W. Hathaway

Winnetka, Illinois

Among the blind readers of the Braille edition of *The Upper Room* is Morris W. Shofield, 2427 East 107th Street, Chicago. His fingers read the raised dots that bring him each day's Bible verse, thought, and prayer. He writes: "My Braille copy of *The Upper Room* is a welcome guide in our home. It seems to me that a Christian can ill afford to be without it. It gives me inspiration to carry on. This magazine is of great value in my studies and preaching. *The Upper Room* is a great force in Christianizing the world."

Mr. Shofield has been blind since childhood. His parents were of the Jewish faith. He is a graduate of the Indiana School for the Blind and of a business college. During his school years and for some time after, he earned his way by canvassing from door to door.

On June 9, 1946, Mr. Shofield was baptized and received into the membership of the South Shore Methodist Church of Chicago. Mrs. Shofield, also blind, is a graduate in dramatic arts and carried on this work for many years. Their daughter, who has normal sight, is a sophomore in high school. All the Shofields are active members of the South Shore Methodist Church.

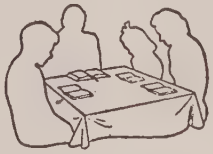
Besides the inspiration afforded by *The Upper Room,* Mr. Shofield derives help and guidance from a Brailled home-study course in New Testament History which he is taking. He says: "Were it not for the Hadley School, I could not have had any formal education in theology. This course is given to me gratis." Seventy Brailled home-study courses are offered tuition-free to the blind by the Hadley Correspondence School for the Blind, Inc., 620 Lincoln Avenue, Winnetka, Illinois.

If You Are Too Busy
for Daily Devotions
You are too busy

Dear Friend,

Enclosed you will find the May-June issue of "The Upper Room." From the fine comments that we receive we know The Upper Room is enlarging its circle of friends.

For those of you who do not have a regular system for using The Upper Room, we invite you to join the growing fellowship of the breakfast table. Your pastor and his wife use this plan and you will be uniting with him and many other Christians. In this way the whole family receives the benefit of the inspiration. In our home we take turns in reading the daily meditation closing with thanks for our food and a prayer for the day. If you do not have a plan for family worship, we urge that you begin and continue with a regular plan and time.



We wish to thank the many who have given to the cost of The Upper Room and we want you to know that this makes possible a wider distribution. If there are people you would like to see receiving The Upper Room please give their names and addresses to your pastor. The cost, if you wish to share, is about 6¢ per issue. An envelope is enclosed in which you may enclose your gift and give to the pastor or place in the offering plate at church.

We invite you to take part in all the regular services of your church.

EXCEPT YE COME AS CHILDREN

The cover of the May-June issue points to a spiritual truth such as readers of The Upper Room find each day. Here is Christian truth in all winsomeness, challenge and comfort. You too will find each day brighter if you will give a few minutes to personal or family devotions with The Upper Room.

Yours in Christ's Service,

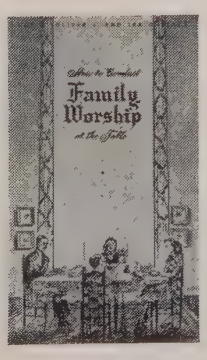
Cecil M. Wyant

TO EVERY HOME WENT THE LETTER ABOVE

Cecil M. Wyant of the Apanoose County Parish of Exline, Iowa, as a personal project, sends a copy of *The Upper Room* to every home in the membership and constituency of his four churches, and finds that he gets enough returns through the collection envelope (furnished free to users of The Parish Cultivation Plan) to pay expenses.

Above is a copy of the letter he sent with the May-June issue. Note the use of the stencil insets furnished free by The Upper Room upon request.

Speaking of the Parish Cultivation Plan, he says: "I find the response good. Many who are not able to attend church regularly tell us that they are enjoying the use of the daily devotional guide, and others make gifts to support this method of spreading the gospel."



How to Conduct FAMILY WORSHIP at the Table

by Guy H., Oliver K., and Ira D. Black

This is a new edition of a popular booklet. It contains material to help develop a well rounded program of family worship at the table. Included are suggested Bible readings, graces, and prayers for many occasions. Attractive two-color cover.

Price, single copy, 15¢; 8 copies, $1.00; 25 copies, $3.00; 100 copies, $10.00.
Order from

The Upper Room 1908 Grand Avenue Nashville 4, Tennessee

The Rural Church and Community Agencies

by L. B. George
Pastor, Charlotte Larger Parish
Charlotte, Tennessee

It is too often true that the church and its membership thinks of its building as that place set apart for use on Sunday with little relation to other agencies of the community which are seeking the betterment of people and seeking to lift the level of the life of the community. While the church is the great motivator of the more abundant life for all people, it needs to recognize its relation to community agencies and correlate its program with all of them, so that religion may permeate the total life of the community.

An approach to this function of the church has been made in a series of "Church Night" services in a rural area set up as the Charlotte Larger Parish of the Tennessee Annual Conference. The following outline will indicate the plan for these services:

1. The School and the Church
   a. Character training in the school
   b. Recognition service for faculty and graduating class
2. The Future Farmers of America and the Future Home Makers of America and the Church
3. Masonic Lodge, Sponsor of Boy Scouts, and the Work of Scouting in the Community and the Church
4. Health and the Church—with County Health Program Presented

These services resulted in the development of appreciation of the efforts of the leaders of Community Agencies and a widening vision on the part of church members concerning the value and function of the Church. Among the values that might be listed are the following:

1. Created fine spirit between church membership and community.
2. Provided opportunity for fuller service of the church in the community.
3. Created excellent interest in the church by those who had not been interested previously.
4. Greatly increased church attendance.
5. Built a fine spirit of cooperation with the churches of other denominations of the community.
6. Stimulated expansion and building program of other denominations of the community.

The series had its beginning in the Mid-Winter Project of the Crusade for Christ effort to increase Church School attendance. The Religious Survey prescribed by the Commission on the Crusade for Christ was conducted in the local public schools and a service was worked out as a joint project on the part of the public school and church leaders to emphasize the relation of the church and the public school and the church working together in character training. Teachers and students of various denominations participated. Character training as seen by a teacher of small children, a teacher of grammar grades, an athletic coach and a student of high school, made up the body of the service. Also in this series later in the year was a service honoring the faculty and the senior class with an address by the pastor and a reception following the service.

That you may see the Christian nature of this service, we give its outline:

Instrumental Prelude: "Follow the Gleam"
Call to Worship Poem: "The Lord Is My Teacher"
Hymn: "Faith of Our Fathers"
Scripture: "And Jesus Grew in Wisdom"
Prayer: "God's Teachers and Students"
Member of the Board of Education
Prayer Response: "Threefold Amen"
The High School Chorus
Music: "My God and I"
The High School Chorus
Introduction: Character Training in the School
Principal of the School
"Character Training in the School as Seen by an Elementary Teacher"
"Character Training as Seen by Home Economic Teacher"
Music: "My Jesus I Love Thee"
The High School Chorus
"Character Training" as seen by:
Athletic Coach
High School Student
"Character Training of the Mind and Heart"
Pastor of the Methodist Church
Doxology: High School Chorus and the Congregation

Next in this series was a service worked out by the Future Farmers of America and the Future Homemakers of America, and their counselors and church leaders on values in these organizations as they bear on Christian training. Splendid cooperation and opportunity for interpreting the inter-relation of these organizations was provided through these services. Following these services the "Lord's Acre" project was inaugurated.

Preceding a tour of the county of a Mobile Health Unit, a service was arranged in cooperation with the county health doctor. The inter-relation of religion and health was emphasized in the service. A brief outline follows:

Instrumental Prelude
Call to Worship: "The Ministry of Healing"
Hymn: "At Evening Ere the Sun Was Set"
Scripture: "Jesus Heals the Sick"
"A Parable of Healing—in a modern setting"
Music: Spiritual—"Lord I Want to Be a Christian"
The Beatitudes and Health:
Purity and Health
Kindness and Health
Prayer: "Guidance and Health"
"The Cause of Health"—An Address
County Health Doctor
Visual Illustration: Motion Picture
"Health a Blessing of God"
The Local Pastor

The finest feature of all these services has been the deep sense of worship that has prevailed in them. They, in no sense, were just programs "put on," but instead they were worship services in the finest sense of the word.

Rural Church Need

A SIMPLE ORDER OF WORSHIP

E. Hampton Barnette, Pastor
The London Methodist Church, London, Kentucky

Because of the dominating influences of the larger churches in towns and cities, churches in the open spaces have been very much neglected in their services and "orders of worship." Many of the small churches in the rural areas do not have *The Methodist Hymnal,* and are not acquainted with its religious value in conducting a well-ordered worship service. We must look for a more effective way to provide our people in small churches with meaningful guidance in worship.

Many of our people are not being taught the fundamental principles of worship. They are often left to provide for themselves in securing worship materials. No service should ever be opened in the far away country or anywhere else without a definite plan of worship.

Divine worship does something to us when we present ourselves before the throne of God. Worship should turn our souls away from the toils and commonplace things of life to God for the renewing of our spirits. Worship should bring us into closer spiritual association with our neighbors, and teach us to forgive as God forgives. Worship should lift our souls to lofty heights and to repentance.

Divine worship is a healthy thing. One who comes into the presence of God for cleansing from the sins of his life will find physical aid in his struggles against many diseases which may only exist in the imagination.

The Order of Worship should be varied to meet the needs of the people under various circumstances. Here is a suggestion for a simple form of worship in a small church:

Prelude (Some meaningful hymn or religious classic)
The Congregational hymn (People standing)
The Apostles Creed (This may be used only for specified months)
The Prayer (Occasionally closing with the Lord's Prayer)
Special Music by the children, choir, or solo may be used.
Scriptural Response (by the congregation)
The Offering accompanied with soft music.
Hymn (People standing)
Scripture upon which the sermon is based.
The Sermon (Not too long, but well prepared, and well delivered)
Hymn of Invitation to discipleship.
Prayer and Benediction.

Many ministers are often confronted with the much-discussed question of the phrase in the Apostles' Creed, "the holy catholic Church." While this is well understood by the clergy and many others, there are many who will continue to ask why it is in the creed. If a better word can be found to express the meaning of catholic it should be used. No church, however, should lay and hold claim to any word which is so meaningful.

Few announcements should be made during the worship period. If a bulletin is issued, let it make the announcements. Many preachers destroy the continuity of worship by breaking in with remarks and notices which can easily be left out of the public worship. "Wise cracks" and light and trite remarks are entirely out of place in the pulpit. The pulpit in the country as well as the city is a place divinely ordained for reading the Scripture and preaching the Word of God.

There is great need for a hymnbook of common worship which can be used in small churches. The average congregation can use about 150 hymns in *The Methodist Hymnal.* Why not select those suitable to our churches in the smaller places, and give us a book with some 150 well-known hymns of the church? This book can have Responsive Readings, the Ritual, a simple Order of Worship, and such things as are necessary for the work of The Methodist Church.

Our Methodist people, particularly in the Eastern Highlands, are using a variety of songs which are not religious, and do not contribute to worship. There are often roaming singers who go from community to countryside singing what they call "great Gospel songs." Many of them have everything else in them but a Gospel message. Methodist people have a singing tradition from the Wesleys, but lesser songs are crowding out some of the century-old hymns of devotion and worship.

We know Jesus did at least three things in worship. He celebrated the ancient sacrament of the church and instituted the Lord's Supper; he joined in singing a hymn; and he preached. It was Saint Paul and others who gave us the Benediction. In the worshipful approach Jesus made to the Father He gave us the heart of His purpose in the world, that of making God known through Himself.

Jesus on Calvary made a path to the heart of God. All mankind have been making that pathway deeper and deeper as they go by the way of the Cross. Worship will be deepened in all the graces of life when the people can see Jesus. It is the task of the leader of worship to show Jesus to the people that they may see Him clearly, plainly, and truly in relation to their commonplace ways of life.

The small churches back at Mt. Olive, Mt. Zion, River View, and Mountain Top, all deserve to have the best order of worship available. People in the rural areas desire to be lifted to the high experiences of worship. They need to see Jesus even as do those who worship in stately cathedrals. Let every Service of Worship be judged by whether it brings Jesus to the people and the people to Jesus.

The editor of *Shepherds* believes that many rural pastors have solved this problem of an adequate worship service for the rural church.

He also believes that there are some hymnals or songbooks that are fairly adequate in meeting the needs of the rural church—e.g., *The Cokesbury Worship Hymnal.*

He invites brief articles, letters, suggestions, and comments concerning this matter—something that, passed on, will be helpful to rural pastors and churches.

ABINGDON-COKESBURY BOOKS

Father, We Thank Thee, by William A. Clough. (112 pages, $1.00. The Methodist Publishing House.)

Here is a little book like you have been looking for. It is a book of prayers for the American family in helping it to say "thank you!" to God for all of His love and care and material blessings. This book contains 300 brief prayers, 200 of which are suitable for table blessings. Each is clearly and simply phrased. Children as well as adults can have a part in the family's devotions at mealtimes and in the prayer circle with the use of this book.

The prayers in this book are excellent for concluding the reading of an Upper Room meditation at the breakfast table. They contain an awareness of the reality and nearness of God and a spiritual understanding that is wholesome. An engaging freshness and sincerity underlies each prayer.

Here is a sample:

"Dear Father, our hearts are filled today with gratitude and love. We thank Thee for the love that binds us together in this home, and we ask that it all be bound round about with Thy great love into a perfect thing. Let goodness and happiness flow in and out through each one of us always. In Jesus' name. Amen."

When the Lamp Flickers, by Leslie D. Weatherhead. (206 large pages. $2.50. The Methodist Publishing House.)

At present religion as organized is not reaching the great masses of our people. Our services are not well attended. It is not sufficient to blame people for not going to church. Neither is it sufficient to blame ministers for not adequately ministering to the people.

Too often our services are boring, unintelligible, uninteresting. Our messages too often are couched in terms that have no meaning to the laymen, to the man who is on the fringe of religion. He is interested in what Christianity has to say; but too often our prayers are couched in language that leaves him out, and our hymns he often hates.

To say that this volume is written by Leslie D. Weatherhead with the above facts in mind, is to guarantee that here is a volume that is worth while. It faces difficult questions directly and unhesitatingly, and yet it is staunchly true to the basic verities that Christ lived and taught. It speaks to men and women today in terms of their own experiences, justifying God's way to them and "trimming the wick" of their lamp of faith so that it will burn with a clear and steady flame.

The 21 chapters in this book are based on vital questions, such as: Can a Christian be a communist? Is Christianity out of date? Is every Christian a priest? How should a Christian regard Sunday?

This is the Religious Book Club selection for July.

Our Revival Was a Success BEFORE IT BEGAN

by Committee on Membership and Evangelism
The Methodist Church, Beech Grove, Indiana

We got our converts before the revival began. Thus our revival was already a success. It was a time of thanksgiving and real reviving rather than a pull for new members. It came about this way:

Last fall in our planning meetings, under the leadership of our pastor, John M. Sayre, we agreed that special preaching services or revivals had a certain appeal, but we were not convinced that this was the best method of gaining new people for the Church. Therefore, we decided that we would try to get new people for our church and then immediately have a series of preaching services, or a revival. So we engaged Jewell Smoot, the Methodist pastor in Princeton, Illinois, to be with us two successive weeks—the first week for visitation evangelism and the second week for revival services.

We Decided to Try It

Locally we knew nothing of visitation evangelism except what we had read. It was something new for us to try out and to put into practice. Therefore we were not at all sure of ourselves, but twenty of us agreed to get together for the Week of Visitation.

We had a prospect list which was composed of those who had stated a preference for The Methodist Church in our house-to-house survey which we had made previously. Some of these persons proved to be prospects and some proved not to be, but at the end of the week we could count 36 definite decisions for church membership, only a few of which were by transfer. Most of the 36 were by confession of faith or were inactive or lapsed members of out-of-town churches. Thus we had our new members already lined up before the revival began, and they have with only one or two exceptions, become active workers and supporters of the church.

Visitation Helped All

We do not know who was helped most by the visitation—those who were visited or those who did the visiting. Suffice it to say we did not want to quit. Under the direction of our pastor we continue our visitation work by meeting on the first Tuesday evening of each month for a supper instruction conference and for visitation.

Our success has not been phenomenal, but thus far we have won more than 50 persons. Instead of hearing how cold and indifferent our church is, we now hear the opposite. People know that we care about them and want them. We are trying to be a Fellowship of the Concerned.

Visitation evangelism has helped to awaken a sense of responsibility which makes us uneasy when we are not working for the advancement of the work of God and His Church. Our goal is 100 new members. Our real goal, however, is keeping the work of God in the minds of the people of our community.

Town and Country Pastors

Are you interested in beautifying your church grounds, in construction work and improvements upon church or parsonage, in practical volunteer help concerning your church ministry of music, in making furniture and equipment for the church, in knowing how to go about enlisting your laymen in dedicated time and labor, in maintenance of church and parsonage, entertainments, office work, making equipment for the parsonage, transportation to Sunday school and church, etc.?

You will be well repaid if you will spend $1.00 for four copies of a 72-page booklet entitled "Men Working" (or 30¢ for one copy). This booklet discusses 60 different kinds of work that laymen are doing in their churches, and it analyzes harmful effects of some money raising projects. The 58 photographs in the book, and the suggestions based on them are well worth the price of the book.

Order this book, "Men Working" from Dr. Ralph A. Felton, Drew Seminary, Madison, New Jersey.

Remarkable Work Done in SCHOOL FOR DIRECTORS

by John Hoon, Springfield, Massachusetts
New England Conference Secretary of Evangelism

The Erie Conference School for Directors of Personal and Visitation Evangelism was held at DuBois, Pennsylvania, in the Brookville District, with visitation being carried on in eight churches.

A total of 21 pastors attended the school which was held under the direction of W. Earle Davis, District Superintendent; W. Harold Sloan, District Secretary of Evangelism; and Walter W. Gilliland, Conference Secretary of Evangelism. The instruction in visitation was given by John Hoon of Springfield, Massachusetts, who is the Secretary of Evangelism of the New England Conference, and great inspirational addresses were given by James G. Cousins, pastor of New Bethlehem, Pennsylvania.

Seven of the eight co-operating churches carried on the visitation for four nights. A total of 140 teams visited 480 persons and received 165 first decisions for Christ and the Church and 59 certificates of transfer. In these four nights of visitation, these eight churches received 63% of their confession of faith goal for the entire Conference year. Three of these churches exceeded the "1 for every 17 active members" confession of faith goal for the year. They are the Mount Zion and Lakeside churches at DuBois, and Luthersburg which tripled its goal for the year.

Luthersburg

Last year the Luthersburg rural four-point charge received nine persons on confession of faith. In the four nights of visitation during this school this church reached 39 on confession of faith, an evangelistic increase of over 400%.

The work of the pastor and people of the Luthersburg charge is amazing. The pastor, Eugene Stewart, is a school teacher who teaches five days a week and yet carries on the work of the four-point charge. He had organized his people for visitation evangelism, and with the help of two visiting pastors and his local laymen, a memorable record was achieved during the week. Rural communities do respond to visitation evangelism, and visiting pastors can organize their work effectively if they desire.

Reasons

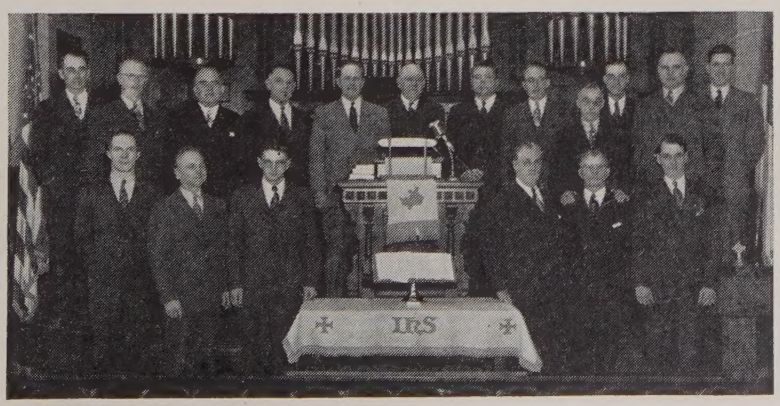
Good results were achieved in this school in DuBois for several reasons:

(1) The pastors were spiritually devoted to the task;

(2) Good preparation was made, both in preparing prospect cards and in securing visitors in advance;

(3) The visitors were instructed under good conditions, and they talked more about Christ than they did about the church while visiting;

(4) The visitors returned to the parsonage or church after the evening's work and talked over the results, discussed their problems, and made plans for following up visitation of the persons who had not been won.



The ministers in the Erie Conference Directors School of Personal and Visitation Evangelism who will train other ministers and laymen.

ABINGDON-COKESBURY BOOKS

Older People and the Church, by Paul B. Maves and J. Lennart Cedarleaf. (272 large pages. $2.50. The Methodist Publishing House.)

People live longer today than formerly. Science and medicine and surgery is causing the United States to become a nation of older people. There are now about fourteen million persons over 60 years of age in this country—about one out of every ten persons, or one out of every seven adults. Is it any wonder that the pastor spends so much of his time calling on shut-ins, or that so many people in his congregation have grey hair?

"People over 60 need the pastor's special care" is the thesis of this comprehensive study of the spiritual needs of old age. The authors have had a background of both pastoral and clinical experience and have spent two years in exhaustive research on the problems of pastoral work with older people. In this volume they present in non-technical language their most significant findings.

Recognizing older people to be both the responsibility and opportunity of the Church and minister, this volume provides a wealth of background material and suggestions for concrete action.

The Effective City Church, by Murray H. Leiffer. (232 large pages. $2.75. The Methodist Publishing House.)

Time was when this country was more rural than urban. For four decades now the situation has been changing. Since 1919 the population of the United States has been more urban than rural.

Today there are twenty-five million more persons living in cities than in rural communities and towns. The rural churches still far outnumber the city churches, but the combined membership of the rural churches is smaller than that of the city churches.

The outstanding author of this book, who is Professor of Sociology and Social Ethics and Director of the Bureau of Social Research of Garrett Biblical Institute, well says in his Foreword: "The future of Protestantism in the United States depends largely on what happens to the church in urban communities, for more and more the cities of America are dominating the entire culture. Yet relatively little attention has been given to the study of the urban church and its problems."

Here is just such a study designed for pastors, seminary students, denominational executives, students of community life, sociologists, and city planners, both lay and ministerial.

Among the vital subjects discussed are: What the city does to people; the downtown district and the downtown church; areas of transition and underprivileged; the growing edge of the city; the church discovering its community; the church membership; leadership in the city church; financing the city church; the program and the communities; Protestant strategy for the expanding cities; denominational strategy for city and suburbs; and the future of city and church.

VISITATION EVANGELISM HAD NOT BEEN TRIED

---It Meant a Real Revival to Our Church---

by W. Stanley Courtney, Pastor
Garfield Methodist Church, Phoenix, Arizona

Our church had about 300 active members in August, 1948, at the beginning of the present pastorate here. The attendance at Sunday school was 125. During the next eight months we received 165 new members and the Sunday school attendance grew to over 300. We expect to receive 200 new members this Conference year.

More than 600 people attended our church services on Easter Sunday. The picture accompanying this article is that of 85 of the new members who were received into the Church on Palm Sunday.

Garfield Church had never really tried visitation evangelism. I had been in several visitation evangelism schools and district campaigns in Virginia. Lesley J. Ross of Scottsdale, Arizona, our District Secretary of Evangelism, was with us to direct visitation evangelism during the week of National Visitation Evangelism, March 20-24. It had been his privilege to take part in the School of Visitation Evangelism directed by Dawson C. Bryan in Los Angeles. He instructed our visitors on Sunday afternoon and at the Supper Instruction Conference on the four week-day evenings. We had 10 teams which visited four nights. The results were that 54 decisions were made during this week.

Our folk are sold on visitation evangelism now. It has meant a real revival to our church. As pastor, I followed each decision with a spiritual guidance visit and conducted the Holy Week services three weeks later. We plan to continue monthly with our "Fisherman's Club." This is written before Mother's Day and Pentecost Sunday. On each of these Sundays we expect to receive more new members as a result of visitation evangelism. A glimpse of the picture will reveal the fact that most of our new members were older young people and adults.

Increased Every Organization

Every department in the church has greatly increased during these eight months. A young adult fellowship with over 50 members has been organized and meets Sunday morning and evening. The Youth Division has about doubled. A fine Men's Club meets monthly and sponsors a Boy Scout troop and ball team for young men. A six-room residence next to the church has been purchased for the church school. It is already taxed to capacity, as is the present Sunday school building each Sunday.

We believe in literature. We distribute a piece of literature to our members almost every Sunday. Fifty-two families take *The Christian Advocate*, and every new member has received a copy.

Our growth is enabling us to have a young ministerial student as assistant during the summer months. He will work with the young people, the youth choir, and assist in visiting. His wife will be the church secretary. Our growing church is a most friendly one and has a fine spirit of co-operation. It has leaders who love the Lord and love their church, and everyone is truly happy over the progress made this year. Visitation evangelism brings results.

FISHERMAN'S CLUB FOR FOUR YEARS

—Four Churches Win 17 Persons in Four Nights—

Under the leadership of F. D. Dawson, Jr., pastor, the First Methodist Church of Alto, Texas, has had a Fisherman's Club for four years which meets one night a month for personal and visitation evangelism. The pastor testifies that this Club has been one of the greatest contributions he has been able to make to the church in his five years at Alto.

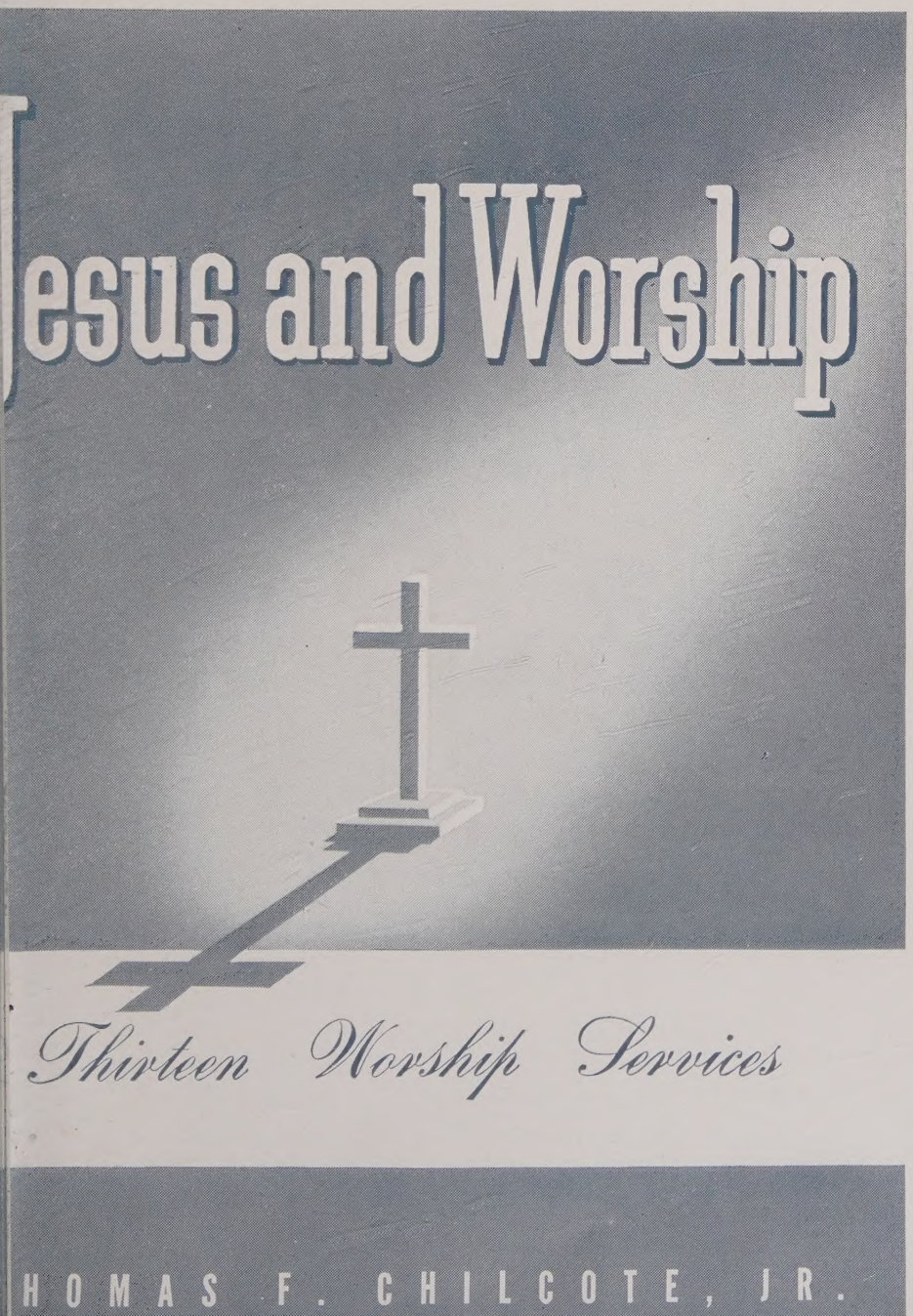
This pastor, F. D. Dawson, Jr., directed a four-night visitation program for the three Methodist churches of Baytown and the church at Cedar Bayou (Galveston District) during the National Week of Visitation. The workers met one night in each church for a fellowship supper. An average of 24 teams visited each night. A total of 94 teams interviewed 311 prospects and secured 179 commitments (57%), 74 of which were first decisions.

On Palm Sunday the Garfield Church at Phoenix received these 85 new members. It has found a method of winning persons to Christ that works.

New book of thirteen worship services

JESUS AND WORSHIP

by Thomas F. Chilcote, Jr.
Pastor of First Methodist Church, Chattanooga, Tennessee
Former Managing Editor of The New Life Magazine, and
author of the feature, "The New Life Worship Hour"



Here's a 64-page book that contains 13 worship services revolving about Jesus, His life and ministry, His mind and spirit. Used one a week, here is a three-month's series.

Each worship service is outlined as follows:

- Appropriate Hymns
- Scripture Reading
- Prayer Period Suggestions
- Solo or Choral Music
- Study or Meditation
- Discussion Questions
- Closing Prayer

The meditations make stimulating and helpful reading, and will heighten one's appreciation of Jesus and of his duty as a Christian today.

Each meditation is pointed, vigorous and alive, and is worthy of being reproduced in a worship service.

THE THIRTEEN SERVICES

1. Jesus and Worship
2. Jesus and Prayer
3. Jesus and Holiness
4. Jesus and Honesty
5. Jesus and Good Taste
6. Jesus and Common Sense
7. Jesus and Sensitivity
8. Jesus and Tolerance
9. Jesus and Tradition
10. Jesus and Society
11. Jesus and the Servant Spirit
12. Jesus and Personal Risk
13. Jesus and the Cross

Excellent for
Midweek Services
Woman's Societies
Young People's Worship
Adult Worship Groups

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Pastors, order 3 for $1.00

TIDINGS, 1908 Grand, Nashville

Pulpit Power

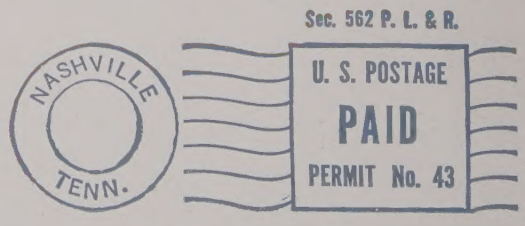
● To help the preacher develop power for his pulpit through the suggestiveness of ideas, illustrations, and sermons from the minds and hearts of pulpit leaders of our day ● to keep the preacher abreast of what is being heard from influential pulpits ● to be a refreshing and stimulating contact with the pulpit work of men of many parts of the land and of various denominations ● to echo and re-echo the call that leads men to prepare for the pulpit.

This is the mission of *The Upper Room Pulpit.* ● The July number contains sermons by James G. Gilkey, Springfield, Mass., Joseph Fort Newton, Philadelphia, Pa., Elmer Ellsworth Helms, Los Angeles, Calif., Clarence W. Cranford, Washington, D. C., Theodore P. Ferris, Boston, Mass., and others.

The Upper Room Pulpit

J. Manning Potts, Editor

1908 Grand Ave. Nashville 4, Tennessee

Subscription Rates: In the United States and Canada, $1.50. Other countries $2.00.

SHEPHERDS is not only a guide book for pastors, but it is also a journal of practical help to churches and committees on membership and evangelism.